# The Christian Century

PUBLISHED WEEKLY


## Reconception Reconsidered
By William Ernest Hocking

## Indian Winter (*Article I in Series*)
By Harold E. Fey

## Can Terror Be Managed?
An Editorial

## March Survey of Books
Reviews of 10 Publications


MARCH 2, 1955

## In This Issue

THE LENTEN MEDITATIONS

for 1955 are contributed by Kirby Page, widely known leader in the peace movement, author and lecturer.

HAROLD E. FEY

has returned from a wide swing around Indian reservations in the west, studying the effects on the people there of the increased tempo of modern living and of current and likely-to-come changes in government policy toward them. His article in this issue is the first in a series reflecting what he found on his visit. As an introduction, turn to Mr. Fey's editorial, "Ira Hayes —Our Accuser," in the issue of Feb. 9.

WILLIAM ERNEST HOCKING

continues his venture in "re-re-thinking missions" begun in the issue of Feb. 23. Professor emeritus of philosophy at Harvard University, leader of the Laymen's Inquiry into missions out of which came the influential volume *Re-Thinking Missions* of two decades ago, Dr. Hocking is now living in Madison, N. H.

CHAD WALSH

an Anglican priest, is professor of English literature at Beloit College in Wisconsin. For reviews of Mr. Walsh's own productions as poet and theologian see the Century for Feb. 16.

FLORENCE WHITFIELD BARTON

housewife and schoolteacher of Wharton, Tex., is the author of *The Sage and the Olive*, a study of Robert Estienne published by the Muhlenberg Press in 1953 and reviewed in the Sept. 9 Century that year.

JOHN DILLENBERGER

is associate professor of theology at Harvard University divinity school.

FREDERICK KELLER STAMM

has retired from the active ministry after long pastorates in Brooklyn and Chicago. His latest book, *One Fine Hour*, was reviewed in

(Continued in column 3)

# Contents

EDITORIAL
Editorial Paragraphs ..... 259
Can Terror Be Managed? ..... 262
CONTRIBUTED ARTICLES
Indian Winter, by Harold E. Fey (Article I in Series) ..... 265
Reconception Reconsidered, by William Ernest Hocking ..... 268
SIMEON STYLITES: The Cult of the Hairy Ape ..... 269
MARCH SURVEY OF BOOKS
The Situation of Poetry, by Jacques and Raïssa Maritain ..... 270
Robert Estienne: Royal Printer, by Elizabeth Armstrong ..... 270
The Renewal of Man, by Alexander Miller ..... 270
Pastoral Preaching, by David A. MacLennan ..... 271
For Zion's Sake, A Biography of Judah L. Magnes, by Norman Bentwich ..... 271
The Septuagint Bible in the Translation of Charles Thomson, edited by C. A. Muses ..... 272
Christian Affirmations, by W. Norman Pittenger ..... 272
Periodicals ..... 273
A COMMUNICATION
Evanston's Economics ..... 274
NEWS OF THE CHRISTIAN WORLD ..... 276-287

The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

PAUL HUTCHINSON, *Editor*
HAROLD E. FEY, *Executive Editor*
MARGARET FRAKES, *Associate Editor*
THEODORE A. GILL, *Associate Editor*
CHARLES CLAYTON MORRISON, *Contributing Editor*
WINFRED ERNEST GARRISON, *Contributing Editor*
CECELIA C. GAUL, *Copy Editor*
LEONARD S. MEYER, *Business Manager*

*Staff Correspondents*

John W. Abbott (New Haven, Conn.)
Gertrude L. Apel (Seattle)
C. E. Bryant (Waco, Tex.)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
Walter D. Cavert (Syracuse)
T. P. Chalker (Birmingham, Ala.)
Mildred W. Cranston (Los Angeles)
William Dinwoodie (Cleveland)
Harrison W. Fry (Philadelphia)
Nathanael M. Guptill (Boston)
Wendell Q. Halverson (Chicago)
Edgar C. Hanford (Cincinnati)
G. Merrill Lenox (Detroit)
Harland G. Lewis (Hanover, N. H.)
Harold L. Lunger (Tucson, Ariz.)
W. E. McCormack (San Francisco)
Everett C. Parker (New York city)
W. K. Patterson (Kansas City, Mo.)
Charles A. Puls (Madison, Wis.)
F. E. Reisig (Washington, D. C.)
W.W. Richardson (Providence, R. I.)
Henry G. Ruark (Laurinburg, N. C.)
Samuel A. Snyder, Jr. (Baltimore)
John T. Stewart (St. Louis)
Mark A. Talney (Portland, Ore.)
Norman Temme (Omaha)
W. L. Thorkelson (Minneapolis)
J. M. Trimmer (Huntington, W.Va.)
O. M. Walton (Pittsburgh)
James P. Wesberry (Atlanta)
J. Clyde Wheeler (Oklahoma City)
Edward L. Whittemore (Denver)
Marshall Wingfield (Memphis)
Sue Comstock Adams (Korea)
G. Baez-Camargo (Mexico)
João Del Nero (Brazil)
Darley Downs (Japan)
Cornelio M. Ferrer (The Philippines)
Thomas S. Goslin (Buenos Aires)
E. Gueron (Turkey)
Frank Hanlin (Australia)
K. E. Jordt Jörgensen (Scandinavia)
Homer R. Lane (Saskatoon)
Innes Logan (Scotland)
Focko Lüpsen (West Germany)
James R. Mutchmor (Toronto)
J. O. Norel (Holland)
Cecil Northcott (England)
P. Oommen Philip (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
Howard Schomer (France)
Winburn T. Thomas (Indonesia)
Robert B. Tillman (World Council)
Hugh J. Williams (Puerto Rico)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyright 1955 by Christian Century Foundation. All rights reserved. Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

## Coming Events

Feb. 28-March 2. Presbyterian, U.S.A. Joint Staff Meeting, Buck Hill Falls, Pa.
March 3-5. Interseminary Movement Southeast Regional Conference, Columbia, S. C.
March 6. Chicago Sunday Evening Club; G. Bromley Oxnam, speaker.
March 6. Riverside Lectures on the Natural Sciences and Theology Today, Riverside Church, New York city; Joseph Sittler, speaker; theme: "Cosmic Christology."
March 6-10. University Christian Missions, New Brunswick, N. J.
March 6-12. Girl Scout Week.
March 7-9. Presbyterian, U.S.A., General Council and Committees, New York city.
March 7-11. Evangelical and Reformed Women's Guild Annual Meeting, Cleveland.
March 8. International Missionary Council Annual Dinner, New York city.
March 8-11. Dallas Theological Seminary 3rd Annual Missions Conference, Dallas.
March 10. Salvation Army 75th Anniversary in America.
March 13. Chicago Sunday Evening Club; Roy A. Burkhart, speaker.
March 13. Riverside Lectures on the Natural Sciences and Theology Today, Riverside Church, New York city; Detlev W. Bronk, speaker; theme: "The Spiritual Values of Science."
March 13. Reorganized Church of Jesus Christ of Latter-day Saints Institute on Rural Life, Graceland College, Lamoni, Iowa.
March 13-17. University Christian Mission, Petersburg, Va.
March 14-18. Church of the Brethren General Brotherhood Board Meeting, Elgin, Ill.
March 15-16. Oregon Council of Churches Political Seminar, Salem.
March 16-17. Interseminary Movement Southwest Regional Conference, Marshall, Tex.
March 16-18. Methodist Women's Society of Christian Service North Central Jurisdictional Conference, Cincinnati.
March 18-20. National Council of Presbyterian Men (U.S.A.) Business Meeting and Central Area Conference, Chicago.
March 19-20. Eastern Pennsylvania Y.M.C.A. Spiritual Emphasis Retreat, Buck Hill Falls; Hornell N. Hart, retreat pastor.
March 20. One Great Hour of Sharing.
March 20. Chicago Sunday Evening Club; Charles C. Noble, speaker.
March 20. Riverside Lectures on the Natural Sciences and Theology Today, Riverside Church, New York city; D. R. G. Owen, speaker; theme: "The Meaning of Spirit."

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

(Continued from column 1)

the Jan. 12 Christian Century.

DAVID NOEL FREEDMAN

is professor of Old Testament at Western Theological Seminary, Pittsburgh.

R. L. HUNT

is director of the department of religion and public education in the National Council of Churches' Division of Christian Education.

# The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, MARCH 2, 1955 NUMBER 9


# *EDITORIAL*

PROFESSED CHRISTIANS now constitute a higher proportion of the population of the United States than in any previous decade of our history. Yet materialism and secularism are rampant. It seems that a thin veneer of religion has been spread over rigorous conformity to the standards and customs of this world. We often yield to the temptation to make respectability the standard of righteousness, and it is not always easy to distinguish a Christian from any decent-minded unbeliever. We pay lip service to Jesus while we follow him from afar. To realize how far we are from Jesus' way of life, we have only to read thoughtfully the record of his doings. He was a man of religion, utterly engrossed in God, who became more real to him than his own disciples. His dominant desire was to please his Father and to follow God's guidance. Much as Jesus longed to live, passionately as he desired to escape the cross, even more compelling was his determination to do what was right in God's sight. He called his disciples to this same devotion, this same eagerness to do God's will, in the face of any risk and at whatever cost. He warned against the temptation to put love of parent or child above commitment to the will of God, and insisted that nothing short of total allegiance was adequate. He promised his followers his own joy, the exaltation that comes from right relationship with God and man, in spite of persecution and pain and the threat of imminent death.

## Second Week In Lent

*O God, flood our lives with acute distress over the contrast between the way we are now living and the way to which Thou dost call us, and put it into our hearts to love Thee with our entire being and to love our neighbor that way.* Amen.

## Resume Talks on Disarmament

HOPE SPRINGS eternal, and it cannot spring to better purpose than to surround the current London talks on disarmament with articulate and prayerful concern. The discussions are to be held in secret, but that is no reason for those who know what is going on to maintain silence. The ostensible reason for holding the disarmament meetings in secret is to reduce the temptations for diplomats to use the conference as a sounding board for political speeches. But the policy could also take the pressure of public opinion off the participating governments and so weaken the incentive of their representatives to achieve results. It is highly important that all governments, including our own, should be left in no doubt as to the profound concern of their people that these conferences succeed. If we, through despair, provide our representatives with an excuse for halfhearted performance, we will share in the responsibility for the consequences of failure to disarm. It is at this point that the churches should make their most important contribution to peace. The secular-minded appraise the state of world affairs, conclude that the prospects for agreement are dim because of innumerable complications, and subside into hopelessness. If disarmament had to wait for them it would wait forever, for the time will never come when difficulties will not pile mountain high. This is particularly true because the new weapons—each of which is developed, we are told, as added insurance for peace—only add to the fears which make the achievement of agreement more difficult. The churches should take it as their task to break through this circle. The question they are required to ask is not: Is it possible? but, Is it right? We ought to be able to agree that it is right for the human race to survive and wrong for it to destroy itself. Why should not the Commission of the Churches on International Affairs call for a World Day of Prayer every time the United Nations disarmament commission meets?

## Economic Aid Factor At Bangkok Parley

ON THE EVE of Secretary Dulles' departure for Bangkok, FOA Director Stassen announced that, if Congress agrees, the administration will increase economic assistance to southeast Asia to about $1 billion a year. The timing of the announcement could hardly have been accidental. The decision to increase help to these countries was wise, and should make Mr. Dulles' task at the meeting of Manila Pact powers somewhat easier. Even so, it will be difficult. His big problem is to invest the meeting of southeast Asian nations with an air of reality. The only states from that area which have joined the Manila Pact are the Philippines and Thailand. Remote Pakistan is a member, but the other states whose representatives will be present only emphasize the un-Asian character of the alliance, if it can be called an alliance. They are Britain, France, New Zealand, Australia and the United States. Conspicuously absent are Burma, Indonesia, Ceylon and India, whose populations and land area constitute by far the largest part of southeast Asia. They will send their representatives next month to the first Asian-African conference. It may be expected that Mr. Dulles will try very hard at Bangkok to work out a method by which the Asian nations which are

friendly to the West may keep China from dominating the larger conference. It is a foregone conclusion that China will attempt to link the United States with the imperial interests of Britain and France, and to claim that we are the crafty receivers of a bankrupt colonialism. The answer to that charge is not one which is easy to prove, and it does not lend itself to sloganeering. It is however true (1) that the United States is attempting to encourage Britain and France to do with their colonies what we have done with the Philippines and what Britain has done in India; (2) that we are attempting to do this in a manner which does not deliver these colonies on a silver platter to communism, whose emissaries are promoting their own brand of imperialism under the guise of attacking imperialism; and (3) that economic aid is one of the most effective devices to achieve real self-determination. In the present atmosphere in Asia, Mr. Dulles has undertaken a hard task. But it is a task whose accomplishment is important to the free world, and his countrymen should hope he succeeds.

## And This Really Is Evangelism!

PERHAPS we lack faith, but we have to confess that we usually approach an annual report on evangelism with a combination of wariness and weariness. Experience has taught us that news about disseminating the Good News is generally unexciting, often untruthful and usually totally unrelated to the throbbing realities of life. But an exception is the reports of the secretaries to the annual meeting of the evangelism and social service board of the United Church of Canada. That board is meeting in Toronto as this issue of The Christian Century goes to press. From J. R. Mutchmor and his colleagues, W. G. Berry, Homer R. Lane and Robert S. Christie, it is learning that real evangelism is not a superficial or unrelated concern, but is rooted in Christ's revelation of God's love on every front of life, in its deepest depths and on its highest pinnacles. It is hearing also that materialism is a greater threat than communism, that "unless believers in Christ and members of his body, the church, mean business, lead a new life, enter the strait way, witness boldly and know the indwelling love and joy of the Savior, any formal recording of conversions will add to our complacency and be more of a danger than a help." Evangelism is concerned with dead cells in the church—places which make no converts, which "neglect the poor." The document frankly faces the fact that "good evangelistic results cannot be achieved among a people on wheels"; therefore it is concerned that Christians build homes. It rejoices in signs of improving morals but refuses to go off the deep end of optimism so that it cannot see the meaning of increased arrests for drunkenness, growing race-track betting, increasing lawlessness in the great city of Toronto. It attacks dishonesty: "There are too many high-placed executives riding around in Cadillacs and charging the cost up to the product." It wants more hospitals for the mentally ill, more slum clearance and low-rent housing, more work on national highways to cut down the death toll. It speaks to the conscience of the powerful industrialists, of the farmers and unions, and calls on the church to defend the poor. It promotes voluntary abstinence—200,000 church members have banded together in the church's program—and it breaks a lance with the reigning theology by declaring: "The sin of man today, despite many theologians, is not pride but the lack of a proper self-respect and pride in his dignity and worth as a child of God." All this and a great deal more is contained in these reports—one of the livest, most exciting and significant documents of the living church we have seen. No wonder its front page carries release dates for the morning and afternoon papers!

## Brunner Finds Japanese Christianity Weak

EMIL BRUNNER, noted Swiss Protestant theologian, joined the faculty of the Japan International Christian University a year or so ago. Now he is in this country, having come to deliver the famous Earl lectures at the Pacific School of Religion. He finds organized Christianity in Japan weak, static and secularized. The Kyodan or United Church of Christ in Japan continues with about the usual 250,000 members, "regardless of the missionaries or evangelists who seek to propagate the idea." He is quoted in Religious News Service as saying: "Bible study groups are cropping up all over Japan. They shy away from anything that looks like an institution with doctrines, creeds and a form of church government. It is in this group that the real hope for Christianity in Japan lies. I know the leaders of the major denominations will disagree with me, but I believe it is true." Brunner also says that "religious activity is about nil on most campuses in Japan. They are very secularized. Part of the problem stems from the need for large student bodies in order to secure funds for operation." Douglas Steere, a recent Society of Friends visitor to Japan, says in a travel letter that he met Dr. Brunner at a luncheon at International Christian University, whose faculty impressed him as of "high quality." He reports Brunner's criticism of Japanese Christianity: that the church has the tendency to install pastors "as head men in a tightly held ecclesiastical system, and to accept its small minority status (one-half of one per cent) and make terms with society to enable it to go unmolested." According to this visitor, Dr. Brunner is advocating the establishment of evangelical academies of the kind that has sprung up in Germany in the postwar years, and also lauds the No-Church Christian movement, which promotes Bible study and has 50,000 adherents. We are glad to hear that audiences ranging from 1,500 upward attended the Earl lectures when this distinguished theologian spoke at Berkeley. We hope he will subject American Christianity to scrutiny just as searching as he applies to that of Japan.

## Japanese Elect House Of Representatives

FOUR PARTIES are presenting candidates for the 467 seats in the Japanese House of Representatives. The February 27 election, which is still in the future as this paper goes to press, will determine which party or coalition will control the House, and so the government. The pre-election campaign has brought to the surface considerable anti-American opinion, as might have been expected. Occupying powers are never popular, and we have made

our share of mistakes in the nine long years since 1945. However, the forecasts from Japan have not indicated that the party which is most extreme in its criticism is sweeping the country. That is the left-wing socialist party, which is led by Mosaburo Suzuki. It refuses to cooperate with Japanese Communists, but considers China and Russia to be the champions of peace, seeks a welfare state and maintains a close tie with the General Council of Trade Unions. It is expected to elect not over 90 candidates. The right-wing socialist party follows the neutralist line of India's Nehru and calls for disarmament. It is led by Jotaro Kawakami, a Christian. Its strength about equals that of the other socialist party. The Communists, whose strength has declined to one seat in the House, have put up 114 candidates and may make some gains, but not enough to rank them in the four main parties. The two parties with greatest strength are the Liberals and the Democrats. The Liberals, headed by Taketora Ogata, now control 180 seats and are still the most numerous party, although they lost control of the House last December. They put friendship with the United States uppermost and advocate trade with southeast Asia rather than with China and Russia. They are expected to lose some of their seats to the Democrats in this election. The Democrats are headed by Ichiro Hatoyama, the present premier. They favor trade with and diplomatic recognition of the communist states, so Russia's recent stepped-up campaign to achieve this result has played into their hands. Some forecasts anticipate that this young party, which was founded only last December, might win 200 seats. Whatever happens, this election will reveal more than any other recent event how the political winds blow in one of the most important countries in Asia.

## What Is India's New Missions Policy?

INFORMATION comes from India that the national cabinet has hammered out a new policy toward Christian missions and is putting the policy into effect. It is implied that we shall now see a demonstration of respect for religious liberty. But why is the new policy not announced? One possibility is that no changes have been made in policy, and that the Indian government is still in this matter the captive of Hindu reactionaries. Another possibility is that a new policy has been adopted, but an announcement is deferred so that it may be abandoned without notice if it runs into opposition. The replacement as home secretary of Dr. Katju by Pandit Pant is cited by some as a promising move. The change is welcome, since Dr. Katju's animus against Christian missionaries was well known. But those who remember the address of Pandit Pant to the executive meeting of the World Council of Churches in Lucknow in 1952 will not be sure his administration will represent a great improvement. He scolded Christians for their insistence that the gospel is unique and for their concern to win converts. Moreover, his governorship of Uttar Pradesh province was more restrictive of missionary work than the policies followed by governors of many other Indian states. So the world will reserve judgment until it sees whether the government of India is really committed to recognizing freedom of religion. Meanwhile it might do some good if the International Missionary Council were to do some checking of figures presented by the Indian government concerning the actual number of missionaries in that country. The government has tried to justify its restrictions by picturing itself as overrun with missionaries. Is that actually the case? The National Christian Council of India could help the I.M.C. learn the truth. When it is ascertained, it should be vigorously disseminated. The world Christian community and the champions of religious liberty have too long hesitated to come to grips with a situation which has already gone much too far in the direction of repression.

## Educators Hostile to School Aid Proposal

WHEN the National Education Association witnesses testified before the Senate's education and labor committee, they could find little to say in praise of President Eisenhower's proposed school building plan. The element to which they objected most was the requirement in the proposal that each state set up a school building authority, which would erect schools and rent them to districts unable to finance their own. Only two states—Pennsylvania and Georgia—have centralized agencies which would qualify under this provision. All the others would have to pass legislation to establish such entities, reorganize their state educational facilities at the expense of accustomed and often better methods of administration, and then appoint personnel to start the office. This would take years to accomplish, even in the doubtful event that it were judged desirable. Another objection often heard was that the proposal requires too high an interest rate (3⅛ per cent) for the school bonds which would be issued. Two or three senators who were present said the plan would do their states no good, for it did not accord with state school laws. William G. Carr, executive secretary of the National Education Association, which is the largest organization of teachers and school administrators in the country, pointed out that the poorest districts would not benefit from the proposal. He urged revival of the bipartisan proposal introduced in several Congresses by the late Senator Robert A. Taft and the late Elbert Thomas. Alabama's Senator Lister Hill is trying, with some success, to get approval for a bill to provide $500 million in federal funds annually for two years for emergency grants to the states. Such a measure, provided with the safeguards which were carried in the Taft-Thomas bill to make sure the money goes to public schools, would prove of more immediate and certain benefit. With the huge deficit in classrooms, which is growing larger each year, immediate and certain help is what the schools need.

## Don't Rock The Boat

WHEN the Orthodox contingent at Evanston repeatedly dissociated itself from the assembly's consensus, some of the rest of us were bewildered. We were as sure as anyone that it was wonderful to have Orthodoxy in the World Council, but we were frankly puzzled at how consistently and obdurately outside the whole thing these eastern insiders were. Subsequent meetings did not resolve

the perplexity. Neither has the subsequent discussion among the Orthodox. Father Georges Florovsky, certainly one of the most moderate, conciliatory, ecumenical of the group, has just reported on Evanston in *Le Messager,* paper of the Russian Student Christian Movement in Paris. Much of the article is as encouraging in Chicago as it must be in Geneva. The various branches of Orthodoxy are urged to throw themselves into the deliberations and activities of the World Council more vigorously than ever before, to be more informed on the whole program, to get more involved in the work. That's the spirit. But then comes that jangling, disconcerting note that has jarred us so before. The cooperation is not meant for learning but for teaching. Religion and theology are being renewed; Protestants are reconsidering their values; this is the appointed time; "the witness of the Orthodox can influence the direction and rhythm of this tendency to a considerable extent." What kind of ecumenicity is this? There are places where all give and no take is neither Christian nor charitable, nor even polite. Surely the World Council is one such. What can we make of a sentence like this: "Because the Orthodox Church is the One Church of Christ and is therefore responsible for witnessing to truth in the world (the Orthodox should be quite clear about this) it is responsible for the whole world"? Capital letters and parentheses by Father Florovsky. This is a familiar identification of the church, but it is foreign to what most of the cooperating churches think they are after. Evidently the Adriatic works no drastic sea change on catholic claims. That comes as no surprise, of course. No one is getting excited; no weight will be thrown around. Nobody wants to rock the boat. But sometimes the Protestant sense of balance suggests that the boat is being rocked and weight should be adjusted.

## The Other Side of The Ledger

AS IF to rebuke the paragraph above, comes news of the appointment of a permanent representative for Orthodoxy at World Council headquarters. The Ecumenical Patriarchate at Istanbul has named Bishop James A. Koukouzis its permanent liaison at Geneva (see page 283). According to the announcement, Bishop Koukouzis (formerly dean of the Greek Orthodox Cathedral in Boston) "will be liaison and will help explain the World Council of Churches to the Orthodox Churches and bring the contribution of Orthodoxy to the World Council's headquarters." Churchmanship facilitates what theory seemed to inhibit. The Ecumenical Patriarchate takes another step from the rim toward the center of ecumenicity. Apparently just living together, on whatever terms and with whatever anomalies, does prosper community. Though there are things about a particular truce that may puzzle us, it is heartening when it matures in positive signs of trust and peace. The one-way claim of the old theologue is qualified by the two-way character of the new arrangement. That is good dialectic. (Is it unduly plaintive to wish that there were a little more such dialectic in Orthodoxy's understanding of its own relation to the Church of Christ?) Who knows what can happen when Bishop Koukouzis reports regularly to his constituency that the churches are as eager to learn from Orthodoxy's witness as they are to have their own testimony taken seriously. Surely we can agree on more than the existence of God and the plight of the refugees.

## Assess Permanent Results of the Graham London Campaign

AFTER one of London's newspapers, the *Evening Standard,* interviewed twenty London vicars on permanent effects of last year's Billy Graham campaign in that city, the *British Weekly* made a survey of its own. It believed the *Standard*'s sampling too small to be representative; the church paper received 334 "usable" replies from London clergy, Free church as well as Anglican. The results differed little from similar surveys in U.S. cities after Graham campaigns. The 334 churches received a total of 3,222 cards for follow-up purposes, of which 48.7 per cent came from people not in the churches. Of these, 64 per cent are still attending church regularly, and 39 per cent of them were under 17 years of age. ¶John R. Mott (see the Century for February 16, page 198) was buried in the Chapel of St. Joseph of Arimethea of the Washington (Protestant Episcopal) Cathedral. ¶Rajah B. Manikam, whose proposal for an Asian Christian delegation to Red China was commented on last week, has been nominated by the Tamil Evangelical Lutheran Church of India for the vacant bishopric of Tranquebar. His appointment must be ratified by boards in Uppsala, Sweden, and Leipzig, Germany, before it can go into effect.

# Can Terror Be Managed?

WE CAN THANK the Japanese for initiating the process through which the American people are learning what the H-bomb is capable of doing. In March of last year the Japanese nation was aroused to frenzied protests when the crew of the Lucky Dragon was showered with "Bikini ashes." An H-bomb had vaporized a Pacific island, and even though they were 80 miles away something had happened to them. The protests continued during the long months before the first fisherman died. Since our authorities tried to play down the Japanese reaction, it took some time for some people of the United States to realize what the excitement was about. Probably most of us are unaware today that a new dimension of horror has been added to war. It is something greater than the first atomic bomb, whose victims lived in an area of seven square miles; something greater than the first H-bomb of 1952, whose lethal area covered 300 square miles. Something which destroys life in an area of thousands of square miles has been plucked out of the center of hell and showered on the earth. It is known to the public as "fallout."

On March 31 of last year, after the sick and terrified Japanese fishermen had reached Yokohama with their boatload of contaminated fish and their stories of what had happened 80 miles from Bikini, Admiral Lewis L. Strauss of the Atomic Energy Commission held a news conference at the White House. He gave the first official information concerning what the scientists refer to as "particles with

residual radioactivity." Since then the Japanese have continued to report what they have discovered about this death mist, and a French scientist and others not subject to our laws have spoken out. Until last December 2 the chief educators of the American public concerning this question of life and death were the *Bulletin of the Atomic Scientists* and the Alsop brothers' column. Then Dr. Willard F. Libby of the Atomic Energy Commission spoke out on the twelfth anniversary of the first man-made nuclear reaction. Now the Atomic Energy Commission itself has issued a 6,000-word statement.

I

The occasion for the AEC statement on February 15 was presumably the desire of the commission to renew its H-bomb experimentation. So far as the explosion of bombs was concerned, experimentation had stopped with the end of the series in which the Lucky Dragon fallout occurred. Now that another and smaller experiment has been set up in Nevada, it has been decided that the nation had better be given the facts. The commission says it hopes the information on nuclear weapons it gives out "will never be reflected in human experience as a result of war." "However," it explains, "until the possibility of an atomic attack is eliminated by a workable international plan for general disarmament, the study and evaluation of weapons effects and civil defense protection measures must be a necessary duty of our government." And it adds: "None of the extensive data collected from all tests shows that residual radioactivity is being concentrated in dangerous amounts anywhere in the world outside the testing areas."

But the heart of the report is this sentence: "In the event of war involving the use of atomic weapons, the fallout from large nuclear bombs exploded on or near the surface would create serious hazards to civilian populations in large areas outside the target zones." It says that effective precautionary measures can be taken "to reduce casualties to a minimum outside the immediate area of complete or near-complete destruction by blast and heat," and these should be taken.

According to the AEC, the human blood stream registers temporary changes when the body is exposed to 25 roentgens of radiation, the roentgen being a unit of measurement of radiation dosage. One hundred roentgens, received over a brief space of time, may produce nausea and other symptoms of radiation sickness. Four hundred and fifty roentgens, received in a day's time, might be fatal to half of the people exposed. On the basis of this known human vulnerableness to radioactivity, the AEC estimates that, "following the test explosion on March 1, 1954, there was sufficient radioactivity in a downwind belt about 140 miles in length and of varying widths up to twenty miles to have seriously threatened the lives of nearly all persons in the area who did not take protective measures." One hundred miles away the radiation dosage was 2,300 roentgens—five times the lethal amount. One hundred and sixty miles downwind the radiation was "about 500 roentgens for the first 36-hour period," enough to be fatal to half the people and seriously contaminating the rest. The area covered by fallout of the Bikini-type bomb was about 7,000 square miles.

An article by Ralph E. Lapp in the February 1955 issue of the *Bulletin of the Atomic Scientists* discusses the danger from fallout. This atomic scientist points out that human beings would have a good chance of surviving if they took cover, the recommended cover being at least three feet of earth. Two or three days after the blast a man might emerge from his shelter unharmed. But then he would have to decontaminate his house, if it still stood. Beginning with the roof, he would have to sweep and wash down all the accumulated radioactive dust from the outer walls, the driveways and the sidewalks. He would have to turn over his lawn with a spade, bury or flush away all sweepings, wear a mask. After each foray outdoors he would have to destroy the mask and the clothing he had worn. "Unless a community is decontaminated it might be uninhabitable for a considerable period of time, ranging up to several months," says Mr. Lapp. "A city, especially one smashed to rubble, would be almost impossible to decontaminate. It would seem that the wisest thing to do with the central city would be to level it with demolition charges and bulldozers and cover it with earth. . . . The doughnut nature of the restored city would serve as a grim reminder to city planners on how to design cities of the future."

Atomic Scientist Lapp speculates on what would happen if a "small-scale" attack were to deliver 28 H-bombs where they would do the most harm in the United States. The urban targets plus the overlapping areas of fallout would normally be occupied by 50 million Americans. In this area two-thirds of the industrial production in this country is turned out. Factories would stop. Power lines would be down. The flow of food into the area and the flow of manufactured materials out of it would stop. So a good share of the people who were not victims of radiological forces might starve, freeze or perish in fires or panics.

Lapp is certain that something must be done, but his program seems curiously anticlimactic. He asks the government to build an extensive system of survival shelters on the periphery of every large city. Eight miles or more from the center—remember the doughnut?—concrete shelters sunk into the ground and covered with earth should be built. New industrial plants should be dispersed and should have shelters for their people. New houses should have shelter rooms in the basement. Evacuation programs should be drawn up and the people should be educated concerning the facts of survival in the nuclear age. "Education is the only antidote to this new terror," says Scientist Lapp.

II

Is education the only antidote to this terror? Education has its part to play, and it is a good thing the Atomic Energy Commission has provided a dependable basis of fact on which education can proceed. Although the nature of the problem of survival has changed radically three times in the last ten years, and may change radically again and again, the attempt must be made to carry on such education as is possible. But the events of the last decade, which are brought to a focus in the latest statement of the Atomic Energy Commission, leave little ground for confidence that education is in any real sense an antidote to the terror which hangs over the "civilized" world like a dark cloud.

Think about the Japanese. Their education concerning

the realities of life and death in the atomic age has gone farther than that of any other people. The survivors of Hiroshima and Nagasaki were numerous, and they have told their stories widely. Japanese scientists have discussed the nature of the new weapons and have even begun their own experiments with cyclotrons. Japanese doctors have had a better chance to study radiation sickness than anybody else. And the Japanese press has reported their views to everybody. Did this education calm Japanese fears when the fishermen of the Lucky Dragon made port and told what had happened to them? It did not. Instead something very much like panic swept across Japan.

The Japanese experience with this awful new dimension of death has something of the characteristics of the traumatic. It indicates that a real threat of extermination does something to the individual and collective spirit. What it does is not fully understood, for social psychology steers clear of such problems, and social psychiatry hardly exists. A parallel might be found in the impact on the Jewish mind of the Hitler program of racial extermination in Europe. When six million Jews perished, something happened to the soul of every surviving Jew on earth. (Something should have happened to everybody else too.) There seems to be a deep, subconscious force operating in human life, calling out previously undiscovered reserves of resistance against annihilation. It makes use of such methods of survival as are available, but it also drives men to cry out against an evil which is too great either to be overcome or to be endured.

III

Our hope is in this cry and in what happens in response to this cry. Education has its part to play, and it is our duty to study what there is to be learned. But much of what is to be learned indicates the desperation of the human predicament, or tells of such horrors that no normal person would want to live if he could after they had happened. This affects not only defense but offense. The *Chicago Daily News* ended an editorial on the AEC report: "Who wants to subject any 7,000 square miles of civilization to such horror?" This was a cry coming from the depths of a soul tortured by the realization that we had failed to understand the Japanese protests against the fate of their fishermen, tormented by the dependence of the West upon these new weapons.

We do not have enough such outbursts. Perhaps our faith in education inhibits us from letting go. Some of us think we will find a way to muddle through, to discover the defenses the scientists long ago said were impossible to achieve. Some of us are reduced to trusting that others will discover the way we know we cannot find. So we remain silent, nursing in our souls the growing terror and despair of the trapped prisoner of an unreasoning fate. This is not good. It is time to cry out.

Cry out to God, whose compassion we know in Christ! Cry out for forgiveness for having been the first nation to use these primal forces in anger. Cry out for faith in an eternal purpose for man—a purpose which would be defeated with the incineration of the race. Cry out for hope in the Kingdom of God, for knowledge of a salvation not our own, for mercy we do not deserve. Cry out for a new tidal experience of divine love, flooding with cleansing power into the narrow creeks and inlets of our lives. Cry out for life, knowing that the hand of death not only of the body but also of the soul is upon us, knowing that the Author of Life raised Christ from the dead and still conquers death, including that which hangs over us all.

Cry out to man, whose fate is bound up with our own! Cry repentance for evils done and wrongs intended. Cry justice for the oppressed classes, equality for the disadvantaged races. Cry helpfulness for people whose poverty is relentless because their lands are not developed, and for those whose riches bring them nothing but fear. Cry healing to those who suffer from disease of the body, disturbance of the mind, decay of the spirit. Cry out against despair, for God still lives. With his help this awesome nuclear force may yet turn from threat to promise, and change our dread to gladness. But it will not happen until we cry out for power greater than our own, for goodness we do not possess. For the terror that is on us cannot be managed. It can only be transcended.

## *VERSE*

### *Span of Life*

LOVE must savor grief
Embittered with salt tears
And Faith outgrow Belief
To bridge the yawning years.

BETH DUVALL RUSSELL.

### *Portrait of Lucifer*

PRINCE LUCIFER, now cast beyond the moat
Of heaven's frontier and to earth's orbit hurled,
Puts off his wings, puts on a morning coat,
And haunts the chancelleries of the world.

He stirs the "situation" with his thumb,
Prepares a speech and entertains the press.
He says: "I'm ready now, if war should come,"
Smirks and concedes the world is in a mess.

The isles are but a very little thing,
A blob of ink upon a colored map.
You move a pin beside a piece of string,
Straighten that crooked line and close this gap.

Millions may die or starve or, homeless, flee,
But governments must constantly save face,
No matter what is lost or sunk at sea:
A ship, a kingdom or the human race.

"War is the lesser evil," says the Prince,
And "Peace through Strength," a slogan with a spell.
The Liar has a tongue that can convince—
Well, he should know, remembering heaven's hell.

Power is a fatal cancer of the soul,
And Lucifer is racked with fear and pride.
Destruction is his passion and his goal,
Lest Man be saved and God be glorified.

EDITH LOVEJOY PIERCE.

*First of a Series of Eyewitness Articles on the Present Situation of the American Indians*

# Indian Winter

By Harold E. Fey

DURING the past frigid month I have circled the western two-thirds of the United States, visiting the major areas of Indian life and talking with Indians and whites about what the future holds for the 400,000 descendants of the original Americans. Almost without exception, I found Indian leaders full of foreboding. The present attitude of the American people, including that of the people who seek to do the Indians good, worries them. They have long memories. They recall other periods like this one and remember what happened then. The actions of recent Congresses fill them with alarm. When Glenn L. Emmons, United States commissioner of Indian Affairs, visited the northwest on January 21, 1955, the official representatives of the numerous Indian tribes in that area presented him with a written statement. One sentence read: "Indian affairs are in a crisis more acute than any that has faced the Indians at any time."

When it is recalled that this was said by representatives of a people which less than a century ago seemed to be headed for extinction, its gravity is apparent. If not all Indians would attach such urgency to their appraisal of the immediate situation, it is because pressures affecting all Indians have reached their greatest intensity in the resource-rich northwest. But even in the southwest, Indian leaders with whom I talked were aware that they will not be spared for very long, and realize that they must make common cause or be overwhelmed. And near the Canadian border a tribal chairman said Indians are preparing to fight with all their might against present trends in Washington, trends which reflect the attitudes of average Americans in all parts of the country. He said that until recently his people believed "they would do better just to throw themselves on the mercy of the government." The results convinced them that the government "has no mercy," that "slam-bang tactics" are the right ones even though white men tell them "this approach is bad."

### *Human Relations Are Primary*

It is right that the American people, whose turn toward walking humbly with God has been the subject of so much recent comment, should also do justly and love mercy. Justice and mercy should be exercised in relation to their Indian minority as well as in other relations. No question of human relations involves our spiritual integrity more deeply than this one. At no point does the relation between the "white" and "colored" races more clearly pose the issue of social justice. In no situation on this continent could an awakened conscience do so much good, and do it so quickly. The means to correct ancient and recurring wrongs are at hand. It is possible for us to make our actions more nearly consistent with our Christian professions. All we lack is knowledge of a situation that exists here in our own country right under our noses, humility to confess our sins, and the will to repent of them.

It is expedient as well as right that we should move now for justice and help for American Indians. Nearly every day some refugee from Europe or Asia assures us that the United States is the hope of the oppressed people of the world. We could dismiss these statements as self-serving rhetoric except for evidence that these widespread hopes govern the policies of a good share of the governments of the world. Faith and hope in America is a political fact of inescapable significance. Whether we like it or not, whether we are prepared for it or not, history has laid this faith and hope on our shoulders. Our burden of responsibility compels us to ask ourselves: Are we as just, compassionate, careful and wise as we should be to bear this burden with fidelity? The answer to that question depends on the answer to another: Have we achieved at home what we are asked to do abroad?

### *One Policy Not Tried*

Honesty requires us to admit that we have largely bungled our relations with the original inhabitants of this continent and their descendants. In more than three centuries of association with this race, we have tried nearly everything. Some of the early European invaders tried enslavement, and that failed. Others tried to divide and rule, and that did not accomplish the desired results. From time to time there have been local attempts at extermination. These did not succeed, although they came closer than we like to think. Then many people, including some missionaries, tried to make the Indian over in our own image, without conspicuous or lasting success. The policy followed by our government with most persistence has been to isolate the Indian, first in underdeveloped parts of the country, and then on reservations. But that has not worked either.

Since the beginning of this century our government has spent more than a billion dollars to improve the economic condition of this minority. But the simple materialistic faith that filling stomachs solves all other problems, which seems to underlie our policy toward underdeveloped countries threatened with communism, has not solved the problem of our relations with the Indians. The only policy we have *not* tried consistently, determinedly and on a large scale is the policy of study of the Indian heritage, respect for the Indian as an individual and for his social groupings as essential to his way of life, and persistent, long-term cooperation on the basis of full Indian understanding and consent toward the realization of a good life for both races in the continental home we occupy together.

Perhaps one reason we shy away from the discipline of understanding Indian attitudes today is that we fear to see ourselves as others see us. We should confront that necessity, in the present situation of the United States in world affairs, and recognize that it applies at home as well as abroad. We should examine the assumptions Indians have

concerning American Indian affairs. Such an inquiry will help us do our part to improve relations with the Indians by establishing them on a basis of consent and mutuality. It will also help us understand something of the assumptions which dominate the thinking of people in India, Indonesia, Latin America and many other places whose destiny is linked with our own. It may even help us understand ourselves better.

In February 1954 the editors of the *American Anthropologist* worked up a list of the basic assumptions underlying our national approach to what is sometimes inaccurately referred to as the "Indian problem." (The problem is at least two-sided, but we will not discuss that now.) These assumptions were circulated among more than a score of scholars and administrators, who made their comments and corrections. The corrected version was then discussed in a conference held at the University of Chicago on February 24, 1954, and the results appeared in the June issue of the *American Anthropologist*. Part of the record is a tentative list of Indian assumptions concerning American-Indian affairs. Ruth Hill Useem, who presented these to the conference, did not venture to assert that these assumptions were held by all Indians, but based her statement on what she knows of the Sioux. However, I found them echoed many times among the dozen tribes I visited in a swing from Santa Fe to Tacoma to Bismarck.

### *Why Do They Fear?*

Mrs. Useem started by observing that "most Indian assumptions are negative, unenthusiastic and fearful—the outlook of a beaten people." Nevertheless the first Indian assumption reveals a certain toughness. It is that "the Indian in the foreseeable future will remain a series of separate and identifiable groups, despite the fact that some individuals are absorbed into the dominant population." This contrasts sharply with the assumption which the conference found to underlie white American thinking and government policy: that "assimilation of the American Indian into the normal stream of American life is inevitable," that "Indian tribes and communities will disappear." This fundamental contradiction helps to explain centuries of failure and frustration in Indian-non-Indian relations.

Here the anthropologists side with the Indians. They point out that while there is continuing adaptation of Indian groups to the non-Indian society around them, "forced or coercive assimilation is self-defeating in practice, tending to antagonize and drive underground in the Indian groups those leaders who might develop constructive and cooperative attitudes toward . . . non-Indian society." They believe Indian communities will continue to maintain themselves as cultural islands, of which many already exist in the stream of American society. And plain Americans who are not anthropologists may well ask themselves: Why not? What is so wrong with self-determination that we cannot tolerate the thought that anybody should be different from ourselves, who differ so much from each other?

The second Indian assumption is that "over the years, the Indian can expect no consistency in policies concerning him. No matter what the policy is today, tomorrow it will be different, even opposite." History sustains this dour opinion. Following the American Revolution, Indians were driven over the Alleghenies and told they might live and hunt there freely. Then President Andrew Jackson headed the movement which pursued them across the Mississippi, where they were told they might roam undisturbed. Then gold was discovered in the far west, and the reservation system was started so that Indians would not endanger the wagon trains bound for California or Oregon. Next the government, without consulting its wards, decided to make farmers and stockmen out of them. Beginning in the eighties, it allotted reservation land for individual holdings. The result was that land in Indian hands shrank from 130 million to 52 million acres in less than 50 years, and Indian population reached the lowest point since long before Columbus. In 1934 the government reversed itself again and passed the Indian Reorganization act, which stopped sales of Indian land to non-Indians. Conditions improved for the Indians, although they were still the most disadvantaged group in American life. Then last year came another turn. Congress announced that the policy of the United States was to terminate the responsibilities the federal government had assumed in a long series of treaties and agreements written to endure "so long as the grass shall grow and the waters run."

A third Indian assumption is that "the interests of the dominant society will take precedence over the interests of the Indians in any policy decision; Indian interests will be considered only when they coincide [with] or do not contradict white interests." The assumptions of white people are that the government coddles the Indians, that they receive more consideration than they deserve. But what can we reply to the Three Affiliated Tribes of North Dakota when they ask us to witness what happened to their reservation lands when the white people of that state and of the Missouri valley decided to build Garrison dam? As usual, the Indians were not consulted by the Congress which in 1944 authorized construction of the dam. Today their reservation is cut into five segments, with all the best land gone and their former homes, schools and churches inundated. Or what shall we say to the Pimas and Papagos of Arizona, whose irrigation water—assured by solemn agreements supported by acts of Congress, which built dams and impounded water on which Indians held prior claim—is being taken by white farmers? Or to the Klamaths of Oregon or the Menominees of Wisconsin, whose valuable timber resources are in jeopardy?

### *Not So Helpless*

The fourth Indian assumption is that "the Indian can do little to affect decisions concerning" his own rights, and that "non-Indians who are most sympathetic to Indian interests are individuals who have little power either to make or to influence decisions." These sympathetic but ineffective people conspicuously include churchmen and university people. But two factors contradict this gloomy prognosis. All over the country there is a wholesome beginning of organization by Indians to do just what most Indians assume cannot be done—to affect decisions concerning Indian rights. And today the organizations of people friendly to the Indian have come closer to agreeing on what to do in his defense than ever in the past. These friendly forces include the leadership of Protestant and

Roman Catholic churches, which do have considerable power to influence decisions if they choose to exert it.

There can be no doubt that the fifth Indian assumption is correct: "That whatever the policy enacted, the Indians will be told that such policy is 'in his best interests,' or is 'for his own good.' " The sixth is much more important: "That the turning over of Indian affairs to the states is inevitable." There are many signs that this is coming. In the beautiful council house at Window Rock, Arizona, I heard an agricultural extension agent tell the 73 men and one woman on the Navaho tribal council what he thought this was going to mean to the 75,000 people in this largest of the Indian tribes in the United States. Faces were tense as he spoke, and prolonged discussion ensued when he had finished. Some spoke in Navaho and others in English, but each language was translated into the other. There was general agreement that there was no way to stop the development and that certain things, which were also laid down by Mrs. Useem, would follow:

> (a) That a state administration is more likely to be hostile to Indians than is the federal administration. There is more patterned hostility toward Indians locally. (b) That state administrations will be less able to render health and welfare services (e.g., hospital care, relief, rehabilitation). Local state governments have fewer resources to run these programs than have the federal agencies. (c) The state administrations will be run by persons with whom the Indians are in direct competition for land, tax dollars, services, etc., and therefore, even though they may understand the Indian more, they will be less likely to take Indian interests into account.

### *A Sacred Trust*

Two other Indian assumptions remain. One is that the stated goals of a policy may be and usually are quite different from the consequences of a policy, and that the goals are usually more favorable to Indians than the consequences. It is possible that this assumption applies to all human purposes, but the Indian finds difficulty in detecting the principle of universality in his particular situation, which makes him especially sensitive to hypocrisy. Finally, he assumes that some type of governmental agency should and will be responsible for Indian affairs, no matter what is said. He knows that Senator Malone of Nevada will continue every year to introduce his perennial bill to abolish the Indian Bureau, but he expects the bureau to survive in some form. He will continue to berate the Indian Bureau for its failures to come up to his hopes. But in spite of innumerable betrayals, he cannot believe that the people of the United States will finally and irrevocably violate what he regards as a sacred and perpetual trust.

These assumptions help explain the "negative, unenthusiastic, fearful" mood of our Indian fellow citizens today. It remains to ask to what extent they are justified. Some interesting light was cast on this question by a farmer from Washington state—a fellow passenger on a bus northward bound in California. At a luncheon stop I learned that he had been basking in the sun at Phoenix, but had not seen a large cotton farm run by Indians in that vicinity. He was skeptical about my report concerning the success of the farm, which is managed and operated entirely by Indians. "I haven't heard of an Indian working since I was a boy," he said. "They're no good. When I was young two Indians came and helped us shear sheep and butcher, but they weren't spoiled as they all are today. Now the more you do for them the less they do for themselves. I hear the government has given the Yakimas $15 million because the Dalles dam will spoil their fishing rights on the Columbia river. It doesn't make sense. They have the best land in Washington and don't have to pay taxes on it. They just lease it to white farmers and live in idleness. Imagine grown men dressing up in feathers and dancing! Now I'm told they are trying to claim the fishing rights on the whole Yakima river just because the lower river flows through their reservation. What brass! Some congressman has put in a bill that would make them all leave their reservations and go out and work like other people. It would be a good thing if it passed. We are certainly not getting anywhere the way we are going."

It is not difficult to see the relation between this farmer's mood and the apprehensions of Indians in the United States today. For it happens that the views held by this farmer, with their explosive mixture of truth and error, are politically powerful in Washington and Olympia and other capitals. If they prevail and become the basis of public policy, they will only compound centuries of tragedy and frustration. To keep that from happening and to open the way for a new and mutually rewarding day in the relations between Indians and non-Indians, we must seek a deeper insight. The next article will look into Indian experience with Anglo-Saxon law and customs.

## *VERSE*

### *Kenosis 1955*

JUST NOW a father took his little girl's red shoes
And gently placed them in a paper bag.
He will not set his eyes to them again
For all eternity.

Eternity is infinite and often sad.
But in Korea sadder children wait.
Eternity in haste empties itself
To meet the needs of time.

A. Roy Eckardt.

### *Hydrogen Age*

I HAD two visions. In an orange dawn
A palm-fringed atoll, with a blue lagoon,
Puffed skyward, brighter than the sun; and soon,
Where it had smiled, the waves rolled, blank and shorn.
But scarcely had this fiery portent gone
When a fresh terror-flare outshone the noon;
And the whole earth, like some mushrooming moon,
Blazed scarlet, while hot poisoned gales raged on.

And high in space they marked a scintillant brand
That glared and faded, till it seemed no more
Than a stray shaving burnt; and lenses told
Of black-glass deserts on once-flowering land;
And where the rose and pear had bloomed of old
The stone-dry ocean joined the toasted shore.

Stanton A. Coblentz.

# Reconception Reconsidered

By William Ernest Hocking

THE BELIEF in universal relativity carries the indolent suggestion that one Way is as good as another: Christianity becomes "One Way among many." Where relativity prevails, the motive of the mission sinks to the vanishing point: let every man follow the Way he was born in. Universal equivalence becomes universal indifference. This, which was Ramakrishna's effective defense against conversion, has been considered a temperamental trait of the Indian mind, with its swift sympathy and flexible intelligence. Yet it is in pre-Communist China that the union and equivalence of faiths was, so far as my observation goes, most widely cultivated, in the various religious societies of which Professor Chan Wing-tsit has written so convincingly.* In one such society in Tsinanfu —I believe it was the "Universal Ethical Society"—I was privileged to see spirit photographs of Lao-tze, Confucius, Buddha and Christ, all receiving equal honor.

"Liberalism" in religion frequently makes this turn. Disposed to "see the good" in every faith, the liberal may cease to see the differences; and if there are no significant differences, the missions become superfluous intrusions and should bow out.

There is thus always ground for the religious conservative to feel discomfort in the possible promiscuity of the religious liberal; and also for the religious liberal to feel discomfort in view of the possible mental and moral inhospitality of the conservative, denying the existence of genuine religion in other than Christian clothing, an error which easily amounts to falsehood.

### *Two Types of Commissioners*

Our commission for the Laymen's Inquiry, which studied missions around the world two and a half decades ago, fortunately included both types of mind, and both on the alert. We had our conservatives, holding to the "Only Way" principle as a matter not alone of loyalty but of plain common sense—you either accept the saving work of Christ, done once for all, or you don't; Christ cannot be generalized nor watered down by theological appeasement. These members were reasonably worried by the broad net which others, including the chairman, tended to cast—by their respectful care for and interest in local pieties, as if for them the word "superstition" had ceased to have a distinctive meaning. They were troubled when any of us went so far as to take part in a service of worship of Hindu or Parsee origin; and especially so when one of our women members, who shall remain forever unidentified, accepted an invitation on the spot to join a group of Hindu women dancing at a festival of Rama to celebrate the full moon!

Whether something was learned of the spirit of Hindu worship through aesthetic participation seemed to some of our members less significant than the concession of principle, like that of a Protestant dipping his finger in holy water and making the sign of the cross while attending Catholic mass. In the end, the commission tended to agree that the work in hand had profited by the added scope of experience gained through these participations, at whatever cost to the souls of the explorers; but the radical issue of principle remained.

### *Identity Must Be Kept*

We agreed in our distaste for eclecticism, or the syncretistic tendency to combine a bit of this and a bit of that in a characterless aggregate, with no identifying kernel of its own and no historical course. If Christianity is to grow through these mutual recognitions, it must grow as Christianity, and not as a nameless potpourri. Only this persistent identity could possibly justify a mission; and with this demand the element of partisanship, limitation and Only-Way-ness seems to recur. Can anyone have religion without having "a" religion?

(I found that Asians in general fully appreciated this situation. They expected a person to have his party, in religion as in other things. If one said straight out, "I am a Muslim; I am a Christian," they understood him—they could place him. If he said, "I have no party; I do not believe in belonging; I am a philosopher—hence above all parties," he was likely to be suspected as a man without a country—a sort of religious spy. "He that entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber." And doors are obviously "Only Ways.")

In quest of a solution of this dilemma, I recur to the fact that the great Founders were seekers of the "essence," and that the essence is relatively simple. At the same time, the true essence is *more comprehensive* than the many doctrines and rules of which it is the essence. The rule of love is simpler than the Ten Commandments: it includes the Ten Commandments; they can all be derived from it —if a man love his neighbor he will not steal from him; but it includes much more, not itemized in the Ten. If he love his neighbor, he will not, for example, deceive him. The essence is like a good theory: it explains the phenomena that started the inquiry, but also much more—leading perhaps to the discovery of hitherto unsuspected phenomena. The finding of an essence, like the finding of a theory, may be an act of genius: there are no rules for it. But the *test* of an essence is its "power," its reach-out beyond the data it unifies.

### *No Discovery Final*

I recur also to the fact that the discovery of an essence is seldom final. Without losing its identity it leaves room for the discovery of more "powerful" essences, with further outreach into new fields of data. Newton's law of gravitation was for many years the ideal, and apparently final, grasp of essence, bringing many phenomena together into its simple scope. The newer formulas of relativity-theory do not displace the Newtonian formula; they include it as a special case—they "understand" it, so to speak, by plac-

*Religious Trends in Modern China, pp. 162 ff.

ing it. Newton conceived the whole field of stellar motions, as they were then known; relativity *reconceives* those motions, with others, and with a wide range of alternative consistent descriptions.

I do not too well like bringing into the field of religion —which is not primarily a matter of finding a satisfactory theory—these schematic pictures from the logic of inductive science. Yet I have done this in my book *Living Religions and a World Faith*. I have there proposed "reconception" as the solution of the several embarrassments arising from "Only Way" rigidity, "One Way among many" relativity and "Something from Each" eclecticism. In these matters clarity calls for a logical frame, and I believe this frame to be valid. Through successive reconceptions, religious experiences and motives wherever found, within or outside the original scope of the Founder's essence, may be drawn into its sphere without violating its identity. When mystic recognizes mystic across the party boundary, he regards that other's experience as potentially his own; it has already ceased to be "outside."

Reconception is, in truth, the simple and normal process of growth which attends all our beliefs through that "sympathetic intelligence" to which Bergson gave the name of intuition.* It is always taking place when developed religions coexist, and always mutually. Assimilations conscious and unconscious were taking place in prewar days between certain Buddhist sects and Christianity. There were external borrowings, such as Buddhist adaptations of Christian services, hymns, membership-rosters; but also far more genuine and inconspicuous inner growths, such as Christian uses of meditation or Buddhist tentatives toward programs of social service.

Through such peaceful and usually propitious appropriations a certain tendency to converge can be discerned, far indeed from accord, yet a tendency which, if it could complete itself, would bring about a "meeting of East and West" on the only ground on which such a meeting would be significant; namely, on the ground of religion. For religion contains the generating factors of any civilization; to meet in religion is to meet at the root. Philosophical syntheses, always active, are relatively superficial.

Reconception is a process of unlimited possibility. Its spur is simply the mystic's recognition, "Here is something real in the other religion, something which we cannot exclude; something, therefore, which belongs to our own faith—but not as an annex—in its unity and integrity; we must renew our hold on its central meaning." It is not an easy process; growth is never easy. But its fruit is a deepened simplicity, an added power, a widened pertinence because of a greater justice to existing religious realities, a justice and naturalness which will be felt at once by the common man, who will be, after all, the ultimate arbiter among the religions. He will understand our language better, because our formulas will no longer condemn what he intuitively feels to be good.

*It is akin also to the process of "interpretation" to which Royce directs attention in his *Problem of Christianity* as calling for recurrent reinterpretation.

# *The Cult of the Hairy Ape*

EDITOR THE CHRISTIAN CENTURY:

SIR: America, the sociologists tell us, is a land of cults. I guess they are right. Ellen Glasgow in her volume of memoirs, *The Woman Within*, has given the name "Cult of the Hairy Ape" to one of the most active and vicious of our star-spangled cults. By that phrase she denotes the "assault on the intellect" which marked the 1930s in America. In those years it was usually labeled the "mucker pose." It marks and blights our time too. The "Cult of the Hairy Ape" has many devotees at its altars. It boasts a disdain and contempt for intelligence and a glorification of the lowbrow—a very pleasant technique, for its vogue enables a person, instead of apologizing for his ignorance and vulgarity, to exult in them and often to compel people who know better to bow down to them.

We can hear the worship ritual of this cult in the denunciation of the "egghead." Anyone possessed of a mature intelligence is an "egghead," and by so much an object of scorn. It is dangerous for a statesman, if he is running for office, to be known as a man who can rub two thoughts together and produce a luminous idea. With a large number of voters he will do much better if he insists that he is one of the near-illiterate and hits the cultural level of a Bathhouse John or a Hinky Dink.

A perfect illustration of a high priest of this cult is the humorist H. Allen Smith. He says he glories in his ignorance (he has much to glory in). He boasts of his "peasant tastes"; he prefers Crosby to Flagstad and in poetry proclaims himself a "Shooting-of-Dan-McGrew" man.

The whole cult is the barbarian invasion so well described a generation ago by the Spaniard Ortega y Gasset, who warned that Western civilization was threatened by barbarians within. The barbarian is the "mass man," a term that is so terrifyingly familiar today—the man who has no high standards of any sort for himself and takes pleasure in his mediocrity.

This throws into vivid light the most important source of juvenile delinquency: our values are catching up with us. So many prefer a pose of toughness to any trace of tenderness, which is a "sissy" trait; so many prefer violence to reasonableness, and disdain anything resembling culture. We need not be surprised if the oncoming generation has noticed our values and adopted them.

One bit of counterrevolution might start at the table in the living room—if there is a table, except the ones on which the TV and the radio stand. Try this on your imagination, from Agnes Repplier:

> A blessed custom of my infancy ordained that every living room should be dominated by a good-sized center table, and that on this center table should repose those ponderous illustrated volumes for which our parents spent vast sums of money, and which we children never tired of examining.

Might be worth trying.

Yours, SIMEON STYLITES.

# MARCH SURVEY OF BOOKS

## Poetry as Play

THE SITUATION OF POETRY. FOUR ESSAYS ON THE RELATIONS BETWEEN POETRY, MYSTICISM, MAGIC, AND KNOWLEDGE. *By Jacques and Raïssa Maritain. Philosophical Library, $2.75.*

TO SAVE the reader from disappointment, I should utter several initial warnings. The first is that anyone with a simple theory of poetry ("poetry as versified uplift," "poetry as beauty," etc.) is going to find the thinking of Mr. and Mrs. Maritain exceedingly complex, and not the sort that can be summarized in a slogan. The second warning is that the reader should come prepared with a good glossary of philosophic terminology, especially that of Thomism. The book fairly bristles with haeceities, ipseities, and other words with the same precision and unfamiliarity.

Duly warned, any reader who takes poetry seriously and wants to explore what it actually is will find this book extraordinarily rewarding. At times it breaks into a luminous simplicity, as in Jacques Maritain's profound statement: "The poet is not a hierarch who 'calls all things to existence by giving to each thing its proper and everlasting name,' that is to say by knowing it (prophetically) in its essence; he is rather a child who tames things by calling them affectionate names, and who makes a paradise with them. They tell him their names only in an enigma, he enters into their games, blindfolded, he plays with them at life and death."

There is immense sanity in the discussion of "clarity versus obscurity," in which the Maritains hold a position about midway between the extremists. They show that poetry by its very nature is engendered in obscurity, but that it risks its own defeat if it severs connection completely with the logical intellect; there is a kind of counterpoint involved here, which, in the hands of the very greatest poets, has sometimes led to extraordinary clarity combined with a profound sense of mystery.

One point made in some detail is that there are many parallels between the religious mystic and the poet, but that they consciously or unconsciously serve different persons of the Trinity. The mystic, seeking love, is centered in Christ, whereas the poet, exploring and creating beauty, has a closer affinity with God the Father, Creator of heaven and earth. The still more basic distinction is brought out that the mystic reveals his experiences mainly by the transformation wrought in his own character and being, whereas the poet is by definition a verbalizer, creating or re-creating in words the realities which he intuitively explores.

Of great interest also is the section on the unique self-consciousness which poetry has attained in modern times. Writing poetry is no longer a spontaneous activity, but something that the poet theorizes about even as he puts words on paper. The authors question whether it will ever be possible to return to simpler, less analytical days. And they couple this with a warning against any attempt to simplify the situation of poetry artificially by a return to neo-classicism, with its moralistic clarity. For good or evil, modern poetry has explored certain depths which can never henceforth be disregarded without a shrinkage of the spirit.

All in all, there is a remarkable amount of wisdom and insight packed into this tiny book, and people who really want to get inside of poetry will be well advised to read it—but slowly and a few pages at a time.

CHAD WALSH.

## Heretic Printer

ROBERT ESTIENNE: ROYAL PRINTER. *By Elizabeth Armstrong. Cambridge University Press, $10.00.*

PUBLICATION of this long-overdue definitive work on the outstanding printer of Renaissance France will be hailed with acclaim by all venerators of the Estienne tradition. Mrs. Armstrong's book, reflecting superlative scholarship without pedantry, places her as the foremost authority on the elder Stephanus, her previous investigations having resulted in publication of *The Press of Robert Estienne, 1526-1550,* and various articles in British journals. Here is a minutely detailed study which maintains a nice distinction between ascertainable facts and inference.

The primary emphasis is on Estienne as printer: master-craftsman, scholar-publisher, king's printer; his relations with other scholars, with king and court, with censors and Sorbonne; his forced move to Geneva and his work for Reformed leaders there. The author adheres in general to the plan followed by Renouard in *Annales de l'imprimerie des Estienne*—with certain significant differences. Instead of giving a mere list of titles arranged by publication date, Mrs. Armstrong classifies Estienne's books with the authority of one who knows them intimately, so that the survey furnishes documentary evidence as to the intermingling of classical Renaissance scholarship, biblical critlcism and Reform ideas. Renouard accepts Estienne's *Responsio* as completely factual, while Mrs. Armstrong takes certain passages with a grain of salt. And Renouard considers the petition of Charles Estienne as purposely vague and garbled, while Mrs. Armstrong accepts it at face value.

It is for his Bibles and Testaments, with their critical apparatus appealing to individual reason, his "duty of propagating the Holy Scriptures, permitting nothing to turn him aside from what he felt to be his mission, persisting in his convictions and the right to manifest them," as Didot expressed it—it is for this that Robert Estienne is probably best remembered. Had he been willing to submit to the Faculty, giving himself completely to classical works such as his magnificent *Thesaurus Linguae Latinae* (virtual foundation of modern Latin lexicography as well as of French), he might never have become chief printer to Calvin.

Mrs. Armstrong touches little on Estienne's religion. He has long been claimed by both sides of that conflict, the crux of which was the principle of private judgment. In a nation so volubly disturbed, one side or the other had almost certainly to be adopted. From a hitherto overlooked document, Mrs. Armstrong concludes that Estienne did not become a Protestant until he arrived in Geneva. She builds a strong case. However, she feels that detailed examination of the content of many of his publications (certainly the works of Erasmus and Valla and of the German and Swiss Reformers) should be made, and that a serious study of the man should be undertaken by a theologian. Indeed, Estienne's youthful intimacy with early Reformers, his choice of a printer's mark based on the very chapter and verse for re-examination of which Luther was calling, his evangelizing zeal in spreading scriptural truth and appealing to scriptural authority, the growing body of accusation against him, even the quoted correspondence of Reformers (which might well be interpreted differently)—all of this calls for further scrutiny.

As to format, the book is a thing of beauty, carrying out the ideals of simplicity and integrity of the Estienne tradition: creamy paper, excellent type, well chosen illustrations, a paneled binding centered by Estienne's serpent device as Royal Printer in Greek. Inside and out it is a book of fine craftsmanship, a book which Richard de Bury himself would have delighted to own, and one to which the inquiring student of the Renaissance will refer again and again.

FLORENCE WHITFIELD BARTON.

## Justification Ethics

THE RENEWAL OF MAN. *By Alexander Miller. Doubleday, $2.95.*

HERE is the first volume of the "Christian Faith Series," for which Reinhold Niebuhr is consulting editor. The series represents Doubleday's most ambitious venture into the religious field. Several volumes are scheduled to appear within less than a year, and plans are under way for a subsequent series which will explore a number of areas from the perspective of the Christian faith. The aims behind the venture, aside from the obvious ones, are laudable indeed. It is high time that the newer theological currents found expression in nontechnical language which the educated layman, in and outside the churches, can understand. At the same time, this needs to be done without watering down content or oversimplifying issues. The present series is an attempt to be popular in the best sense of the word.

According to its subtitle, this first vol-

ume is "a 20th century essay on justification by faith." It involves the effort to make this concept intelligible to thoughtful men in all stages of their lives. Mr. Miller, lecturer in religion at Stanford University, sets the stage by commenting discerningly on the writings of Arthur Koestler, Graham Greene and Robert Penn Warren. In spite of their differences, these disclose that one can make neither rational nor moral sense out of life in and of itself. They point to an answer which history does not provide. In contrast, Miller finds, much religion is not that profound. He reminds us of the scores of people who are sure they know what Christianity is and of the equally large number who know that all religions are at heart the same, though neither group could state precisely what Christianity or religion is about. Both represent a "religion that is no religion." In presenting this contrast, Miller might well have dealt with the spiritual sensitivity to the immediate frequently apparent in literature long before it manifests itself in religious change.

The recovery of a vital religion which can be the renewal of man, the author argues, means a return to the biblical understanding. Here, history or life does not resolve problems; both themselves require to be rescued. Here, men do not think of religion as aids on life's way but as the faithful and obedient relation to God in which meaning is experienced and affirmed. Such meaning is not as evident or fully spelled out as men would like; but acceptance of the "biblical understanding" brings a fullness of renewal or hope which more explicit rational or moral alternatives cannot provide. In fact, Miller is convinced that many of the ethical problems men face are incapable of real resolution because they are couched in either absolutist or relativist form, in which meaning must either be fully present or be utterly lost in complete relativity.

From the standpoint of a justification ethic, men can find it possible to work on the demands of justice (which the author defines as "love operating at a distance") because their loyalty and allegiance are conditioned by a God whose redemptive activity demands the obedience of integrity rather than the obedience of accuracy or purity. Where the absolute of perfection is not only the norm but also the resource, genuine human relations are threatened as much as through the relativity of standards. An ethic of justification in fact accepts a degree of relativity without departing from norms.

The point from which the preceding alternatives are transcended is life in the Christian community. Justification therefore demands a koinonia ethics, an ethos or ordering which is behavior fitting or appropriate for those who belong to the household of faith. Men who belong to God know the continual source of their redemption, but also the continual claim upon their lives in service to their neighbor. And assessment of that claim demands, as was said, integrity rather than accuracy or purity. Men so dedicated will transform and change much, even in a world which God will fully redeem. In this way the biblical message relates church and world.

This book is written by one who, in the best sense of the term, is a disciple of Niebuhr. It is generally well written, and some of the phrases are sparkling in clarity and pungency. Moreover, on some points Miller carries out implications in respect to the role of the church at which Niebuhr only hinted. But when I ask myself whether this will serve as a "popular" book, I have great doubts. It is only slightly less difficult than Niebuhr, and many important facets of faith are assumed rather than explicated. The movement from chapter to chapter is frequently assumed, and even a person who has read a fair amount of theology has the feeling that there are important gaps. Occasionally Miller seems to be preaching, if not scolding, a bit too much. Further exposition of the "renewal of man" would, I think, have been of more effect in those instances.

JOHN DILLENBERGER.

## Preachers' Preacher

PASTORAL PREACHING. *By David A. MacLennan. Westminster, $2.50.*

TO THIS reviewer Dr. MacLennan's book started out rather lumberingly. Indeed I began to wonder whether he was offering a diet of platitudes—religious truth tied up in neat little doctrinal and dogmatic packages for the convenience of preachers. But I read on, and soon found myself in the presence of a preacher who has more than one string to his fiddle. Any student who wants to be a purveyor of the Good News will, if he reads *Pastoral Preaching,* go out with a sure message of faith, hope, love and forgiveness. And any oldster in the ministry who is deep in ruts will be lifted out by an earnest perusal of this book.

By "pastoral preaching" the author means that, whether he is speaking to his congregation of a Sunday morning or chatting with his parishioners individually—in their homes, on the street or in the study—the minister must lead his people to the green pastures and by the still waters. And as they listen to him they must experience an encounter with the divine. For when he declares the gospel he is trying to help the Christian live as a citizen of the Kingdom of God. Therefore he must know human life in all its variety and must be aware of the desperate need of the soul.

This discussion of perspectives and objectives is followed by chapters which point out to preachers the vast resources at their command. With masterly skill Dr. MacLennan treats of texts and subjects and ways of using them to powerful effect. Obviously a man widely read in general literature and thoroughly familiar with the Bible, he is able to put his finger on the thing that will stab souls awake.

He is afraid neither of doctrinal preaching nor of the social gospel, and it is plain that he loves people and knows their needs. Especially rewarding is chapter 5, "The Pastor Preaching"—rewarding not only for its content but for the deep Christian spirit it reveals. If a book can work a miracle, all of us ordinary pulpiteers will be turned into extraordinary preachers by this one. At the least, it will help every minister to become a more worthy and skilled messenger of the Lord.

FREDERICK KELLER STAMM.

## Prophecy Is a Lonely Business

FOR ZION'S SAKE. A BIOGRAPHY OF JUDAH L. MAGNES. *By Norman Bentwich. Jewish Publication Society of America, $4.00.*

IT IS not often that a biography leaves the reader deeply troubled, but this one has that effect on me. For here is the life-story of one of the purest, most high-minded, most courageous and most far-visioned men of our time, and it is a story of defeat after defeat, rejection after rejection, abuse piled on abuse, and at the last death amidst heartbreak and the anticipation of disaster. It is moral man in immoral society, reduced here to terms of the experience of one particular great man who was spurned in our own generation. It leaves me haunted by the questions: Can the good man ever lead a whole people to goodness in such a world as this? Or is the function of the good man simply that of standing as a testimony against the evil inherent in all our concentrations of social power?

Judah Magnes seemed to have the world at his feet when he started his career. His brilliant mind, his winsome personality, his natural flair for leadership made him rabbi of New York's great Temple Emanu-El and the hero of the Jewish population of that city before he was 30. Soon he married the sister-in-law of Louis Marshall, acknowledged lay leader of American Jewry, and became one of the inner family circle of Jewish influence, not only in New York but throughout this country and reaching out to Europe. His popularity was as great with Jews on the lower East Side and in the labor unions as with the young men at the Jewish Theological Seminary. But he threw it all away for the sake of the truth as he saw it. "I seem to sow, sometimes to sow well," he once wrote his wife, "but seldom to reap. I at least have the excitement of the combat and the incentive that belief in truth gives a person."

He broke with Temple Emanu-El and with another temple to which he went after his resignation over the issue of pulpit freedom. He alienated most of his following during World War I by announcing his conversion to pacifism and by championing the civil rights of those, like Debs, who were imprisoned for opposing the war. After the war he was left with no role in American Jewry except to push relief measures in Europe; so he went to Palestine, the land of his prayers from the days when, as a young rabbi, he had been one of the first champions of Zionism in an American Jewish community which scorned

the idea. He accomplished one great thing in Palestine—the building of the Hebrew University on Mount Scopus outside Jerusalem. But before the end he was regarded as a traitor by Zionists, he had been stripped of all authority at the university and officially repudiated by its senate (cf. p. 272), and the proposals for a peaceful working-out of the Palestinian problem which his "Ihud" group put forward were shrugged aside by both Jews and Arabs as too idealistic for this sorry world. R. H. S. Crossman, the British Labor party journalist and M.P. who served on one of the innumerable commissions sent to Palestine to discover some way to avert the tragedy that was to come, frankly writes that he was scared lest his fellow commissioners respond to Magnes' proposals which, to him, were "just Utopia."

The trouble was that Judah Magnes tried to carry on what he believed to be the authentic prophetic line of the faith of his fathers. From his study atop the library of the Hebrew University he could look down on the village of Anatot, where Jeremiah was for him a more living person than any he was dealing with day by day. "If you object and say that we have had a Joshua as well as a Jeremiah," he wrote, "I answer that, whereas there is a Joshua within each of us, nevertheless, the main stream of our tradition has been that of the Jeremiahs. I feel myself to be one of the Jeremiahs. . . ." And again: "I find the chief source of my moral being is the Hebrew prophet. . . . The morality of the Hebrew prophet has two chief aspects. It is the passionate defense of the weak against the strong, and it is the passionate striving for a society built on justice and mercy."

But a prophetic outlook, in Magnes' eyes, had direct relation to the disposition of Palestine. "The Jews have more than a claim upon the world for justice. . . . But as far as I am concerned, I am not ready to try to achieve justice to the Jew through injustice to the Arab. I would regard it as an injustice to the Arab to put them under Jewish rule without their consent." From the start of his quarter-century in Palestine his prophetic instinct warned him against the direction in which the Zionism he had so loved and served was moving. In his very first speech in Jerusalem he asked, "Will the Jews here, in their efforts to create a political organism, become devotees of brute force and militarism, as were some of the later Hasmoneans?" The task of the Zionism in which he believed was "to try and enter the Promised Land, not in the Joshua way, but bringing peace and culture, hard work and sacrifice, and a determination to do nothing that cannot be justified before the conscience of the world." From the day in 1942 when the world's Zionists, under the driving force of David Ben-Gurion, adopted the Biltmore Declaration, he saw nothing ahead but war and the atrocities that were to come with it and follow it. Yet he kept working for the binational state which he refused to believe was beyond the attainable. When the assassination of Count Bernadotte at last convinced him that tragedy had become inescapable, he died, a virtual exile in New York. The medical report called it a heart attack. It was that in truth —a broken heart.

Norman Bentwich has told Judah Magnes' story well, relying largely on Magnes' own writings. He knew Magnes intimately while he was serving as attorney general of the British mandatory in Jerusalem and on the board of the Hebrew University. Perhaps a British Jew can attain more objectivity in writing about such a man than any American could. It is evident that Bentwich thinks most of Magnes' efforts to apply the criterion of "justice" to the Palestinian situation were too idealistic for realization, yet he does not obtrude that opinion. In dealing with the causes of some of Magnes' most important breaks—the break with Temple Emanu-El, the break with Weizmann, the break with his own pacifism when Hitler started massacring the Jews, the break with the university board when he was relieved of his rank as chancellor and given the decorative title of president—Bentwich hardly tells enough to make Gentile readers able to comprehend fully what happened and why. On the whole, however, it is a very competent and analytic biography. The chapter on "The Religious Seeker" is one of the most poignant studies of one man's passionate spiritual pilgrimage to have come out of our times.

A Christian, I believe, will find it difficult to read of such a life, and of the efforts already beginning to insure its recognition, without remembering parts of the 29th and 30th verses of the 23rd chapter of St. Matthew. But it will not do to recall such words simply as reproof to our contemporaries in Jewry; Judah Magnes testified to Christians as well in this blood-drenched century, and we were just as deaf as his Jewish hearers, just as sure that what he stood for "wouldn't work." We, too, haven't found out what to do with Jeremiahs until they are safely dead.

PAUL HUTCHINSON.

## For Antiquarians Only

THE SEPTUAGINT BIBLE. THE OLDEST VERSION OF THE OLD TESTAMENT IN THE TRANSLATION OF CHARLES THOMSON. *Edited by C. A. Muses. Falcon's Wing Press, $6.50.*

CAVEAT EMPTOR! The raucous voice of the huckster is heard once more in the land of scholarship. The discovery of ancient biblical manuscripts in the Dead sea region has reopened the whole subject of Old Testament textual study. In particular the new texts have rehabilitated the Septuagint as a most important witness to the Hebrew text which was in common use long before the present Masoretic text was fixed as authoritative by the rabbis. One collateral result of this scholarly ferment has been the publication of the present volume.

No fault can be found with the book itself. It is a studious translation of the Codex Vaticanus (in the poor Sixtine Edition first issued in the 16th century) made by Charles Thomson, who was secretary of the *Continental* Congress. Its value is, however, purely historical, in fact antiquarian. Fault should be found with the extravagant language and misleading claims made in advertising the book. Not one of these is unambiguously true.

The volume is a solid (1,426 pp.) testimonial to early American biblical scholarship, and an interesting sidelight on the avocations of our founding fathers. Congressional styles have changed considerably since those days. The claims made for the book reflect a different aspect of American life, in keeping with the Madison Avenue tradition. An old horse-drawn carriage has been tricked out to look like the latest-model Thunderbird.

DAVID NOEL FREEDMAN.

## Potpourri

CHRISTIAN AFFIRMATIONS. *By W. Norman Pittenger. Morehouse-Gorham, $2.50.*

ANYONE who has had eighteen books published in the last eighteen years (and collaborated on four others) ought to be able to write one now with his hands tied behind his back. As a matter of fact, that is just about how this little book came into being. The first half of it, at least, consists of addresses taken down by tape-recorder when they were delivered at Tuesday evening meetings in New York's Trinity Church. The spur-of-the-moment style that comes through in the transcriptions suggests that very little editing was done.

Each chapter is stimulated by a layman's question. The questions are familiar, and there are no surprises in the answers. "Why do we have creeds?" Because Christianity "is concerned with affirmations about the nature of things, with affirmations about historical personalities and their significance"; it is not "a religion which is concerned . . . with how *we* feel and think, or how we think we ought to feel." "The church stands for something or, as I like to put it, the church belongs to the order of the vertebrates—it has a backbone; it is not a jelly fish." And if we are shy of creeds that overstate our own certainty? "I should say that the right thing to do is to 'come on in because the water is really very fine'; that there is no place where the wisdom of the Christian church can be known save within the Christian church; that if one can assent in general lines to that which the creeds say, one can rightly belong to the church."

So it goes. Other questions are: "What about salvation?" "Do we need the church?" "Can prayer be answered?" "What happens after death?" and "Why do we worship Christ?" The theology that emerges in the answers is strongly structured, but its nontechnical statement keeps it limber. The speaker was serious, but playful about his own gravity: "One is

inclined to say that anybody who is well adjusted to contemporary society is by definition very maladjusted indeed, because contemporary society is as mad as a coot and is something to which nobody ought to be adjusted . . ." The emphasis is always genial.

The second part of the book consists of the Penwick lectures for 1952. Here the theologian turns to "The Meaning of Christian Worship." He remains the theologian, though, inspecting the doctrine behind our devotion. The eucharistic enthusiasms which come appropriately from the professor of apologetics at New York's General Theological Seminary are sensitive but sensible. The raptures that sometimes frazzle Anglican theology at this point are mercifully restrained. It is good to be able to miss that highfalutin theologizing just where it usually obtrudes. There is, even so, more than a trace here of that Uppercase Theology which proceeds on the assumption that words somehow transcend themselves best when capitalized. I wonder.

The books ends with a reworked lecture on the Christian life addressed originally to the clergy of the diocese of Connecticut. The progression is right: theology, worship, action. But again it is the theology behind the action that interests the speaker. That theology is, of course, profoundly incarnational. Dr. Pittenger calls it "Catholicism with the windows open—that is our Anglican heritage." What it reads like, though, is Greek Orthodox divine-humanism whisked lightly with the stiff brush of Reformation hamartiology.

*Christian Affirmations* is a book assembled from materials that have proved their usefulness. Now bound together, they will continue to be useful to the church. They will be especially useful to laymen looking for explanations and understanding—and to the clergy that is tired of talking to itself, and will know what to do with a model given by one who evidently gets through to the congregation.

THEODORE A. GILL.

## Periodicals

JOURNAL OF PSYCHOTHERAPY AS A RELIGIOUS PROCESS. *Institute for Rankian Psychoanalysis, Inc. Vol. I, $1.50; Vol. II, $2.00.* A lead editorial in Vol. I of this annual journal explains that the sponsoring institute "understands man as a spiritual being, a view that is one with the long traditions of the Christian church. It does not look on man from the secular scientific point of view. The journal asserts that the understanding of the ills of mankind and their subsequent cure can only take place when the psychotherapist in theory and practice approaches the sick person from a spiritual and religious outlook that goes beyond the limited rationalism of modern scientific psychology and therapy." The main difference between the cure-of-souls kind of psychotherapy supported here and more secular schools is evidently in the motivation of the analyst and the nature of his relation to the analysand, in the picture of the world to which the patient is adjusted, and in the consciousness of mystery and dependence on grace apparent in the attitudes supported by the journal. As in all such mediating efforts between psychology and religion, the possible victims are three: psychiatry, theology, and the patient. Theology at least does not come off badly in the articles included in these two issues. It is not diluted or distorted to facilitate the relationship, as it often is. Comment on the psychiatry suggested comes with less confidence. If enlistment of Fritz Kunkel and constant reference to Jung and Rank mean anything, though, the techniques are promising. As for the patient, one can hope. I choose to trust the kind of treatment endorsed here—but I confess to troubling recollections of counsel from those who've been through the mill: "If you want real results, find an out-and-out Freudian."

CROSS CURRENTS '54. *Vol. IV, $5.50.* If *Cross Currents* Catholicism were common to more of the Roman church, and if there were more *Cross Currents* type Protestantism, there would be larger hope for one larger Christendom. Not that there is anything uncertain or inhibited about the periodical's Catholicism. It is committed and vigorous. But the mood is open, alert, interested, eager. The editors are looking for anyone who has anything suggestive or stimulating to say to Catholics. So every article, every review they print is suggestive and stimulating to Christians. This volume opens with an editorial by Erwin Geissman explaining the journal's mission. It is a carefully planned protest against the Roman Catholic "simplist." Such a one is the unthinking believer who measures the value of the act of faith more by range than by intensity. The more things he can simply believe, the more perfect his faith. "The simplist begins with the quite reasonable belief that the solution of the world's problems lies in the acceptance of the word of God, and in the extension of His Church to all men. . . . His mistake is supposing that in a universe of contingencies the truth of every aspect of reality is quickly and easily isolable and that he has succeeded in isolating it. The reasoning here seems to be: the Catholic position is the true one; my position is Catholic; my position is the true one." So you get Catholic simplists standing pat on Catholic positions on birth control, education, moving pictures, Sen. McCarthy, etc. *Cross Currents* is dedicated to stirring the learning, logic, reasoning, comparison, and contrast which will develop intellectuals to give balance and maturity to the Catholic community now apparently dominated by the simplists. It is exciting stuff that the magazine brings to the campaign. Articles are culled from the best appearing in French, Italian, German (all smoothly translated) and English. Protestants will recognize the first contributor to the 1954 volume: M. M. Thomas, of the World's Student Christian Federation, writing "Towards a Redefinition of Secular Humanism." Then comes a fascinating French discussion (Jean Guitton) of Protestant Leibniz' Catholicism and Catholic Pascal's Protestantism. French Reformed Pastor André Dumas follows with "Dead Forms of Christendom." German Prof. Josef Pieper writes on Thomas Aquinas (Thomas, fourth!). Italian Luigi Pareyson adds "The Unity of Philosophy." And all that is just a quarter of the volume. The book reviews range widely and go deep. The breadth of the journal shows up there again. Karl Jaspers, Anders Nygren, Karl Heim, Reinhold Niebuhr, Paul Tillich, Karl Barth—all are recommended, and readers are urged to buy. In one review the casuistry and legalism of the ordinary confessional box are deplored. In another a more positive relationship than the Roman church usually allows between psychiatry and the faith is hailed. It is heartening to know that judgment begins even in *"the"* church. Breadth, subtlety, sensitivity are the qualities of this quarterly. Protestant intellectuals know that already. Protestant simplists, and the rest of us in between, should find it out and expose ourselves to it.

AMERICAN HERITAGE. *Simon & Schuster. Vol. VI, Nos. 1 and 2, $2.95 each.* Since 1949 the American Association for State and Local History has been incubating the promising quarterly *American Heritage.* This winter that well received journal has hatched into a truly beautiful periodical-book. I don't know what else to call the new *American Heritage,* of which two numbers are now before us. It appears every two months, and is characterized by variety in its contents: it is obviously a periodical. Yet just as plainly it is a book: the very handsome hard-cover binding makes each issue as permanent as any volume in the library. Seventy-two large pages in the first number, 68 in the second are on rich, glossy paper. The articles up front are printed on that, profusely illustrated (only that cliché can do justice by the abundance), often in full color. There are prints, maps, rare photographs, old art and new, all splendidly reproduced. The last 48 pages in each issue carry long condensations of important current historical books. In December these featured the first publication of material from the Oral History Project of Columbia University—a library of tape-recorded interviews with the history-makers of our era, sounded out on the important events in which they figured: a "deep-freeze of current American history." Second selection was Paul Horgan's *Great River,* the story of the Rio Grande in American history. The February issue features Vice-Admiral Wilson Brown's chatty and amiable memoirs, *Aide to Four Presidents.* But it is the hors d'œuvres, the glossy front articles that are as filling as and far more intriguing than the thicker pieces at the back: a long-suppressed eyewitness account of the hanging of John Brown, the cult of the primitive in American art, fresh Lincolniana, the architect and architecture of the "400," a congres-

sional investigation in 1862, Theodore Roosevelt's letters home about the funeral of Edward VIII. For the serious student of history, or for the nosey one who loves to poke around in the past, here is a feast —in full color. T.A.G.

*The use of the loyalty oath dates back to the 2nd century A. D. when it was used by the Romans to test suspected Christians. A brilliant new study now explains and analyzes this conflict between the Roman government and Christianity and the reasons underlying it.*

**THE SWORD AND THE CROSS**

**By ROBERT M. GRANT**

By placing his study in the context of the over-all policy of Roman rulers, Robert M. Grant gives an entirely new perspective to this important period. He shows that Rome tried to preserve its religious and cultural traditions from all external influences, including such groups as the Bacchants, Egyptians and Jews. These precedents led to a long period of struggle, misunderstanding and persecution.

*The Sword and the Cross* explains how this situation arose, how it was handled, why it continued as long as it did, and how Christianity finally triumphed. Within its scope is a broad sweep of a dramatic age in history, brilliantly recreated with the highest scholarship.

**Compact in focus, dynamic in presentation, this book will give you a new insight into history and a new perspective on modern times. $2.75**

*The Macmillan Company*

60 Fifth Ave., N.Y. 11, N.Y.


# *A COMMUNICATION*

## Evanston's Economics

SIR: Your Scottish contributor, Denys L. Munby, in "Was Evanston Conservative?" (Jan. 19) argues that the document on the "Responsible Society" is more favorable to the viewpoint of a socialized society as a Christian ethical ideal than to a capitalistic order. As one of the members of Section III, I cannot agree with such a conclusion.

Before going directly to the subject matter, a word about the preparation of the paper. It had been in the making for months, with several drafts written by the cochairmen of the section and staff consultants and by others. Then pre-Evanston conferences on the paper were held in many parts of the world. At Evanston, discussions were confined to five two-hour periods in the second week. One hundred persons gathered, most of whom had never seen any of the others before. Each wished to make his contribution, under a terrific pressure of time. It was possible only to state a viewpoint; almost never was there opportunity to enter into rebuttal and follow a point to a conclusion. The fact is that the members of Section III never once voted on any single point in the document. Suggestions were made to a small appointed drafting committee who made the decisions of what went into the paper, subject of course to its approval as a whole by the section and by the assembly. The drafting committee did an admirable job and the final paper was quite different from the original. It stands to reason, however, that no one member would be pleased with everything that went into the paper.

Some of the difficulty of interpretation is semantic. (Do not the Russians call their government democratic?) Another difficulty arises from the fact that people will read into something the thing they *wish* to see there. And also, conclusions are often based on one's training and environment. In casual conversation in a group one day, the writer was relating how he got his dates mixed and started out to a church dinner, only to find that the church was as "dark as your pocket." A lady in the group rejoined, "I don't understand; are there some nights in your church for Negroes and others for white people?" This woman was a Jewess and active in the women's work of the labor union movement. She had been so accustomed to thinking in terms of a persecuted minority that she quickly jumped to a conclusion of segregation.

Mr. Munby writes as a British Socialist, evidently an ardent Socialist, dedicated to more socialization and more managed economy. He writes, "As a Socialist who is convinced that there is in fact a good deal more scope for further socialization of industry in Britain today . . . " And again, "The socialist movement has been essentially a movement of protest . . . against man's inhumanity to man." Some of us nonsocialists have the same aim, but doubt that the means to attain justice for men is by the road of socialism. But Denys Munby has faith in the efficacy of socialism as a way out. Accordingly he finds support of his economic philosophy in the paper. There is even a clue that his interpretations are found in the more hidden parts of the paper when he says, "But if the report is closely read the answer to this question [Did Evanston go further and give its positive blessing to 'free enterprise'?] is clearly No."

That there is a trend in the United States, as in Britain, toward having government engage more heavily in welfare (old age pensions) and in some businesses such as TVA cannot be denied. (I know of no important group here who consider seriously the nationalization of our steel mills.) But whether Britain's socialization or our American way is better remains to be proved. World War II, the present cold war, military requirements and foreign aid have created a debt for us larger than any ever known. And England has followed the same pattern of inflation. Despite unbalanced budgets, a day of reckoning is ahead. If, or more accurately *when*, the days for repayment are upon us, the real test will be made. The greater productive power of the American economy will better enable our government to pay off the debt than can Britain. And this writer has no sympathy with the fallacious economic concept that we owe ourselves the money and therefore the debt is unimportant. Are you a bondholder, a taxpayer, a bank depositor, a holder of an insurance policy?

As an American businessman with too little knowledge of Britain and some of the academic niceties to which Mr. Munby refers, the writer interprets the same report in quite a different manner.

I believe Mr. Munby's first sentence can be challenged. It reads, "Evanston's report on social questions, 'The Responsible Society in a World Perspective,' has been criticized in America for its conservatism." It would have been more accurate to say by *some people* in America.

There are a number of references made to Evanston's criticism of totalitarianism and not of capitalism as was the case at Amsterdam; also that capitalism and communism were not defined. Books upon books have been written about this, but Mr. Munby has the essentials—socialism and

communism point to more controls, more socialization, more planned economy, and capitalism to less of the same. Who of us can claim perfection for any system? Amsterdam had cause to criticize both. I understand that the adjective "laissez-faire" placed before "capitalism" was a compromise suggested by Charles Taft. Need it be mentioned that in the United States laissez-faire capitalism refers to the era of the building of irresponsible trusts and monopolies, child labor and sweatshops? But to criticize some of the things done in the name of capitalism is not to throw out the baby with the bath. In the matter of definition, Mr. Munby writes, "It [socialism] refused to accept . . . the dogma that somehow or other an *uncontrolled economy* produces economic blessing for everybody." (Italics mine.) Who ever held to such a tenet? Certainly not even Adam Smith himself. A completely uncontrolled economy means true anarchy. There must be some "rules of the game."

Mr. Munby quotes from the report on the responsible society that the state must be "ready if necessary to accept responsibility to counteract depression or inflation." Apparently he reads into this a meaning that the report, therefore, favors more socialism. The writer can agree with the report's statements, but its interpretation is certainly a matter of degree. If our government were to carry on a public works program for the building of highways, dams and bridges during a period of business recession, it is an activity of government of which the writer approves; but one could read into Mr. Munby's interpretation that he would be satisfied if the government were to establish a shoe factory and then operate it as part of a managed economy.

In the same paragraph he again quotes from the report that government "must do those things for the economy that private industry cannot do properly, such as planning for urban development, stimulating industrial expansion . . . and guidance of the distribution of industry." All the things mentioned can be and actually are appropriate governmental activities within the framework of a capitalistic economy. He refers to that part of the report calling for the provision of adequate medical care, and immediately by inference indicates that this points to an all-out socialized medicine program. Obviously there are many other ways to provide for adequate medical care.

The reader could perhaps gain the impression that the writer is an arch-reactionary. This is not so, but he still believes in the inherent value of the mechanism of a free market. I feel quite sure that many members of Section III would share with me the opinion that the section's report carries an emphasis on a free enterprise system far and above any degree of government interference and controls attributed to it by Mr. Munby.

S. Guernsey Jones.
National Newark & Essex Banking Co.,
Newark, N. J.

Life Looks Up
By CHARLES B. TEMPLETON
For the first time readers can join the millions who have heard Charles Templeton's challenging presentation of the Gospel and had their lives changed, made meaningful and courageous. That Christianity is not a sombre, dull affair, but a joyous, life-completing experience is the mighty word that can make *your* life look up. $2.50

Eighty Adventurous Years
The Autobiography of SHERWOOD EDDY
"The quality that entitles him most to the gratitude of our generation is the combination of a warm personal piety and a passion for justice in all the wider relations of life in which such piety usually loses its original force. Mr. Eddy is a vivid reminder to us all that evangelical experience and social passion can be united."—Reinhold Niebuhr, *from the Introduction* $3.00

Great Preaching Today
ALTON M. MOTTER, Editor
"This is the best collection of sermons for variety and range of subjects to be published in a long time. The Table of Contents reads like the all-American team in homiletics."—Robert E. Luccock $3.00

THE BOOK OF
The Poor in Spirit
By a *"Friend of God"*
Translation and Introduction by C. F. KELLEY
"Here is a guide to the life within that has its origin in 14th-century Rhineland. There the mystics known as 'Friends of God' had their center from which this unique counsel and collection of spiritual guidance evolved." — *Friends Intelligencer* $3.50

at your bookseller HARPER & BROTHERS New York 16, N.Y.

# NEWS of the CHRISTIAN WORLD

## Scotland Awaits Graham Arrival

**Publicity Campaign Launched for U.S. Evangelist's Stand Not to Scots' Taste, but They Cooperate**

EDINBURGH, Feb. 4.—The enormous emphasis on advertising (under the more engaging name of publicity) which so far is the most noticeable sign of the coming visit of Billy Graham to Glasgow is not congenial to the Scottish mind. Scotsmen do not like to be bounced into enthusiasm by skilled organizers. But that large numbers, driven by curiosity, genuine interest and (we hope) personal concern, will attend the Glasgow gathering no one need doubt. The churches, through the "Tell Scotland" movement, are doing their best to insure that public interest in the coming of the famous evangelist will not be a mere passing enthusiasm, but will be translated into a revival of interest in congregational life and in home missionary enterprises. Among that movement's activities, meetings for prayer and Bible study and the careful visitation of parishioners and the whole people generally take high place. Serious training is given the "visitors." However, those who are to deal with "inquirers" at the Glasgow meetings are being trained by the American teams along their own lines —for instance, in the use of biblical texts. "Tell Scotland's" training methods emphasize rather a friendly approach, keeping in mind the inquirer's background, personal difficulties and concerns.

### Fundamentalism Arouses Some Concern

Another question about the coming campaign has to do with the theology of the missioners. It is a fact that many of the enthusiastic supporters of personal evangelism and mass gatherings are fundamentalist in outlook. This cuts no ice with educated Scottish churchmen. They have learned much in biblical study since the days, 80 years ago, when James Robertson Smith was removed from his Old Testament chair at the Free Church College in Glasgow because he used the method of historical criticism in his interpretations.

### Clarifies Position on Bible Revelation

Fortunately, there are scholarly theological thinkers among the leaders of the evangelistic effort here. One of them is George S. Gunn, minister of Broughton Place Church, Edinburgh. His contributions to the newspaper correspondence that recently sprang up over the question of fundamentalism have been admirable in both matter and tone. He has pointed out the importance of distinguishing between revelation and the record of revelation. We do not worship the Bible, he says; we worship the God who has chosen to make a self-disclosure in the events which the Bible enshrines; the divine, unsurpassable gift is not to be confused with the wrapping of the gift. "To face all facts fearlessly is the measure of a full faith in God," writes Dr. Gunn. "Acceptance of an honest attitude to the Bible is wholly compatible with unreserved loyalty to the essential, unchangeable gospel, and with the consequent evangelical fervor to win people everywhere to Christ."

### Reporters on State of Church In Communist Lands Differ

In articles recently appearing in *Life and Work*, the official magazine of the Church of Scotland, and in *Other Lands*, published by its foreign missions committee, recent visitors to communist countries presented a favorable picture of the position of the churches there. This interpretation has now been challenged in *Life and Work* (and no doubt will be later in *Other Lands*) by one who really knows the situation. The writer in *Other Lands* spent four weeks in China. He seems to have done his best to size up the facts. But he begins by quoting Y. T. Wu, chairman of the Chinese Christian Reform Committee, as saying that it is only since the "liberation" that the Christian church in China has been free. Those who know the situation say that such a statement can be understood only when one realizes that Wu was appointed by the Communist regime as leader of his church. The four-week visitor tells that people who he knew could speak English used an interpreter in their conversations with him, not out of disrespect but out of a desire not to separate themselves in any way from their own people. The real reason for their refusal to speak English, say his challengers, was that they dared not; woe betide them if one word were misunderstood by the interpreter-spy!

### Interchurch Conference Reports Progress

The report, just issued, on the interchurch conversations between the Church of England and the Church of Scotland seems to mark the first advance made since the days of the Lambeth conferences over 30 years ago. Also represented at the recent conversations were the Episcopal Church in Scotland and the Presbyterian Church of England. The report records the intention of the conferees to set about preparing, within three years, a draft outline of practical ways and means whereby, "with some measure of mutual adaptation and modification of their respective traditions but without disloyalty to principles held to be essential, the two churches . . . might by God's grace be enabled to attain mutually a fuller manifestation of catholicity in faith and order than was exhibited . . . in separation." The hope was expressed that at the earliest practicable stage in the process of mutual adaptation and growing together, appropriate steps would be taken to secure unrestricted intercommunion between the churches concerned.

### In Brief

The death is announced of A. G. Hogg, formerly principal of Madras Christian College in India, widely known for his writings, which included the learned *Karma on Redemption*.

The Church of Scotland's minimum stipend for 1954 has been declared at £350 with manse in town and country; £600 and manse in the cities. INNES LOGAN.

## Educators Study Communication

**N.C.C. Division of Christian Education Holds Annual Meeting in Cincinnati with 1,800 in Attendance**

CINCINNATI, Feb. 12.—The variousness of the task the National Council of Churches has assumed in fulfilling its function as the expression of Protestant unity was demonstrated in the program of the annual meeting here this week of its Division of Christian Education. Theme of the meeting was "Communicating the Christian Gospel."

*Exchanges of Experience*

Over 1,800 people attended the sessions. The single public mass meeting packed Emery auditorium, but most of the business was carried out in smaller gatherings, over 300 of which were announced in program schedules. And there must have been above 1,000 additional informal exchanges of experience among the representatives of the 39 cooperating denominations, the 34 states in which state and city councils of churches and religious education are organized, and the cooperative Christian education movement in Canada.

That effective leadership is the key to the effective church is the conclusion gleaned from a four-year youth study in 200 churches of 17 denominations. The report on the study was given here by Helen Spaulding of the division's research department. Analysis of replies indicated that the church is not holding the interest of employed youth. Young people rated "high" traditional church teaching programs such as Bible content and standards of conduct. They scored as less effective the "optional" programs. About one out of four adolescents and young adults who had dropped out of church work said they were "bored" and had lost interest in a church that did not meet their personal needs. The young people asked for more opportunity to share in church policy and program.

*Leadership Training*

One out of 10 Sunday school teachers last year participated in leadership training programs in the 39 Protestant denominations which carry on cooperative work through the National Council of Churches. Some 45,000 of the 300,000 church school teachers and laymen who took such training did so in interdenominational schools—an increase of 10 per cent over the preceding year. The curriculum prepared by the denominations working cooperatively now lists 150 courses in such fields as religion in personal and social life, the use of the Bible, church doctrine and history, child psychology, missionary education and church school administration. Increasing use of the laboratory school plan was reported. In this plan, an instructor teaches a class of the age-group from which the teachers come and evaluates strong and weak points of the instruction.

A *Laboratory School Manual for the Training of Children's Workers* will be published by the division this spring. Paul

H. King estimated that 500,000 volunteers are needed to teach the 25 million pupils expected soon in our Sunday schools.

A. E. Iverson of New Brunswick, N. J., reported to the Protestant committee on Scouting that 340,000 men and women are giving voluntary leadership to 34,000 Scout units in Protestant churches. "The schools and other youth-serving agencies have great resources with which to help the church achieve some of its goals," he said.

A two-thirds increase in the number of children under five since 1940 is one of the striking facts reported in the *1955 Fact Folder* released at the meeting here. While the total population has grown by 20 per cent since 1940, the number of young people 15 to 19 years old has decreased 13.9 per cent. The number of persons 65 years of age and older increased 36 per cent in the past decade, the number over 85, 58.8 per cent. Such facts have implications for church programs. Copies of the folder may be ordered (at 50 cents each) from the division at 79 E. Adams St., Chicago 3.

### *On Public Schools*

"Proposals that public schools be abolished have been heard in some southern states," said the report from the committee on religion and public education. "If the decision should be made in any state to abolish public schools, we believe the same religious principles which moved church leadership to support public schools in the beginning will call upon church leaders to give assurances to racial minorities that the churches will interest themselves in providing educational opportunities to all children. Many things which public schools now do in fulfillment of the goals of Christian education will have to be done by the churches through their own channels if state support is withdrawn."

Continued interest in how public schools should deal with religion is evident in the programs of major professional organizations and in the professional educational magazines, it was pointed out. The opportunity to increase communication between church and public school leadership is offered in the new Course 116b in the second series of the Standard Training Courses, "Religion and Public Education," published by the division. Its aim is to help church and public school leaders consider together the place of religion in the total education of children and youth.

### *Weekday Religious Education*

The clear legal status given weekday religious education by the Zorach decision of the Supreme Court was reflected in the reports given to the weekday religious education section—much larger than heretofore. Fifty-two communities have now passed the quarter-century mark in their programs of weekday religious education. A statement adopted by the section asked the churches to give thorough study to released-time programs, costs and values, to set up experimental centers for demonstrating high-grade work, to establish programs where none now exist, and to develop communitywide systems. Weekday religious education, the statement affirmed, "teaches religion within the framework of the child's formal education and emphasizes the place which religion should have during the week as well as on Sunday."

"The teaching of religion under the re-


*Westminster*

**VACATION CHURCH SCHOOL SERIES**

***for an unforgettable summer program***

- **evangelical**
- **based on sound doctrinal and educational principles**
- **completely self-contained**
- **easy-to-teach for relatively untrained workers**

*Materials for ten sessions of three hours each . . . entirely Biblical . . . related to the lives of the pupils . . .*

**THEME FOR 1955—JESUS CHRIST**

*Planned to teach children to know Jesus as a person; to love Jesus as a friend; and to love one another.*

**KINDERGARTEN:** *Kindergarten Leader's Guide*—Teaching plans, activities, games, projects, schedules, Scripture, stories, worship guidance. 48 pages. 95 cents.

*Kindergarten Bible Picture Book* (for pupil)—16 pages, 8 in color, poems, prayers, songs, Scripture, stories, etc. 20 cents.

**PRIMARY:** *Primary Leader's Guide*—Teaching guidance, worship plans, supplies, activities, projects, Scripture, stories, etc. 48 pages. 95 cents.

*Primary Bible Picture Book* (for pupil)—16 pages, 8 of them in color, poems, stories, hymns and responses, prayers and Scripture. 20 cents.

**JUNIOR:** *Junior Leader's Guide*—Ways of teaching, manner of worship, recreation and activity suggestions, supplies, Bible study, hymns. 48 pages. 95 cents.

*Junior Journal* (for pupil)—Extensive hymn section, Scripture, worship, activities, stories, poems, reproductions of great pictures. 32 pages. 20 cents.

**JUNIOR HIGH:** *Junior High Leader's Guide*—Aids to understanding junior highs, projects, discussion topics, Scripture, schedules, etc. Much of the activity is planned around committees. 48 pages. 95 cents.

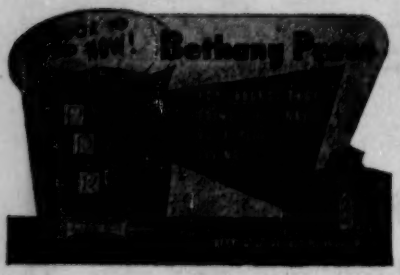
*Junior Hi!* (for pupil)—Quizzes, dramatizations, Bible work, prayers, hymns, maps, pictures, stories. Illustrated. 32 pages. 20 cents.

***GET THIS VALUABLE AND POPULAR VACATION CHURCH SCHOOL SERIES***

***at your denominational or religious bookstore***

**THE WESTMINSTER PRESS**

**Philadelphia 7, Pennsylvania**




**PERPLEXING PROBLEMS OF RELIGION**

**By Arthur W. Munk. Here are some of the most satisfying discussions on deep questions of faith for which reasonable answers must be found for meaningful and creative living. How can we tell right from wrong? How shall we think of the Bible? What is the meaning and purpose of life? What place does man occupy in the scheme of things? Are all religions equal? etc. $2.75**

**DISCIPLINES OF THE HIGH CALLING**

**By Perry Epler Gresham. Ministers and seminary students throughout Protestantism have a new friend that speaks their language in this book. Its counsel centers on their calling as it is affected by personal study . . . church administration . . . voice and mannerisms . . . patience in meeting problems . . . discipline of emotions and will . . . evangelism, etc. Discussion includes the inadequacies of the minister in resources, human relations, time, and training, plus information on valuable aids available. $2.50**

**INDIA TODAY!**

**By Jack Finegan. Ready early this spring. This new republic in an ancient land is as strategic in Asia, as Asia is in the world. Its people and its future can be understood only through learning of the racial, historical and cultural background of India. Dr. Finegan interprets the many sides of India, from mountain climbing to the Hindu religion. He begins with the land and its effects on the people, briefly follows its history, pictures a great city, etc. He explains that India is a land of stunning contrasts. Generously illustrated with actual photos. End-paper maps. $4.25**

***At Your Bookstore or . . .***

THE BETHANY PRESS

leased-time system in the public schools should be done in such a way that it is considered an essential part of the child's education," Charles P. Taft, Cincinnati attorney, said. He cited further development of courses integrated with Sunday school materials to be used by parents in the home as one of the ways in which the churches can bring their teachings more closely into the life of the child.

Themes for study reported by the Joint Commission on Missionary Education for the next four years are: 1955-56—Indian Americans; The Christian Mission in a Revolutionary World. 1956-57—Mission Fields, U.S.A.; Southeast Asia. 1957-58—Christ, the Church and Race; Japan. 1958-59—Christian Concerns of North American Neighbors; The Near East.

*Honor for Dayton TV Program*

Dayton's television station WLW-D and the church federation of Greater Dayton were cited for "service to both education and religion" for the "Bless This House" series begun last September on a sustaining basis. The series, staffed by volunteers from Dayton churches, is built around family life situations. Forty community groups utilized it as the basis for post-telecast discussion sessions. "Bless This House" will be made available to other church groups desiring to undertake a similar enterprise.

Translation of the Apocrypha is about three-fourths completed, Luther A. Weigle reported for the translation committee. Publication will be separate and in a combined edition, according to present plans. Approved at the meeting were plans for a book of selections from the R.S.V. Bible, using large type in an attractive format. Although it will not be called a children's Bible, it is thought that it will be useful in encouraging Bible-reading by this age-group.

*Colgate Award to Laywoman*

The annual Russell Colgate distinguished service citation went this year to Mrs. Herald Demaree of a rural church in Indiana, who began teaching a Sunday school class in 1919 and has been busy as a volunteer in religious education ever since.

The public mass meeting in Emery auditorium Tuesday night was addressed by Elton Trueblood, director of religious emphasis for the U.S. Information Agency. "If we are ever to achieve a warless world, the Christian witness will be one of the chief reasons for that achievement," he said. "In spite of its occasional nobility, individual religion is insufficient for the task because it receives more than it produces. . . . Christ offered peace, not in the sense of freedom from disturbance, but in the midst of the disturbance, and he offered it at the price of the glad acceptance of discipline. . . . Our tragedy . . . is that we think we can have the peace without wearing the yoke." R. L. HUNT.

---

**Private, Parochial School Enrollment Growing**

According to U.S. census bureau reports, enrollment in private and parochial schools is increasing twice as rapidly as in public schools. It is estimated that Roman Catholic schools account for 90 per cent of the figure for non-public elementary schools, 80 per cent of that for high schools.

# Commend Foreign Policy Measures

**Congregational Christian Social Action Council Calls for Support of Ten Administration Points**

NEW YORK, Feb. 16.—The Congregational Christian Council for Social Action has issued a "Message to the Churches" listing 10 of the Eisenhower administration's actions or statements on foreign policy with which it "heartily agrees" and which it urges the denomination's congregations to support. The message commended the administration's stand on the following points: rejection of "preventive" war, rejection of the proposal to blockade the coast of China, refusal to announce that the United States will withdraw from the United Nations if that organization recognizes the Peiping regime as the government of China, plans to share atomic energy materials and skills with other nations, intention to increase economic and technical aid to Asian countries for the purpose of raising standards of living, approval of expansion of world trade, revision of the Walter-McCarran immigration act, opposition to the Bricker amendment, commitment to the United Nations as a multilateral agency in the struggle for peace, and the philosophy inherent in Pres. Eisenhower's statement that we should "talk less about American leadership in the world and think more about trying to be a good partner."

**New York Has First Ecumenical Church Service**

Last Sunday 1,400 persons attended the first ecumenical church service held in New York city. Participating in the service sponsored at Fifth Avenue Presbyterian Church by the Manhattan division of the Protestant council of New York city were representatives of a dozen Protestant denominations and of Greek and Rumanian Orthodox churches. The Lord's Prayer was said in seven languages, and prayers and responses from the liturgies of various denominations were used. The offering was received for the refugee program of the World Council of Churches. In the sermon, Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church, a president of the World Council of Churches, urged that in our work together emphasis be placed on the "centralities of our faith" and on "building bridges and creating friendship."

**Church Relief Efforts Culminate March 20**

Protestant and Roman Catholic churches in the United States have designated Sunday March 20 as the day for special collections of funds for overseas relief and rehabilitation. In churches of most of the 35 Protestant communions cooperating in this year's united appeal, a special offering will be received on that day as a culmination of the "One Great Hour of Sharing" observance. Catholic contributions will go to the Bishops' Welfare and Emergency Relief Fund. The Protestant goal for 1955 is $9,500,000—an increase of $1,500,000 over that for last year. The funds will sup-

port relief and rehabilitation projects of separate denominations as well as the joint programs carried out by Church World Service, relief arm of the National Council of Churches. Feb. 20-27 the 40,000 Methodist congregations will observe their "Week of Dedication," which has as its goal $1 million for overseas projects, and the 8,000 Disciples of Christ churches will seek $484,000 for the same purpose in their "Week of Compassion." Meanwhile, the National Lutheran Council at its recent annual meeting in Atlantic City voted a $1 million budget for the joint Lutheran Refugee Service, the resettlement program of the council and the Lutheran Church—Missouri Synod. Subject to approval by the Missouri Synod, the agreement will be retroactive to last April 1, when the service was established by the two groups, and will continue through Dec. 31, 1957, a year beyond the expiration date of the Refugee Relief act of 1953.

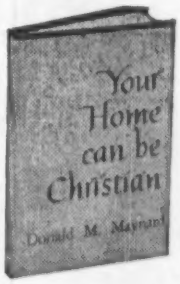
**Former Buddhist Lama Heads Refugee Group in U.S.**

Geshe Wangyal, Buddhist lama who headed the Drepung monastery in Lhasa, Tibet, until 1951 when the Communist seizure of his country forced him to flee, has found a new job and a new homeland, thanks to the aid of Church World Service's refugee program. High Minister Wangyal, who was one of the three Tibetan lamas who chose the Dalai Lama, is now settled in Farmingdale, N. J., as the spiritual leader of some 250 Kalmuks who were brought to this country by Church World Service in 1951. The Kalmuks, Buddhists who are believed to be descended from Mongolian followers of Genghis Khan, lived in one of the easternmost provinces of the Soviet Union. For failure to support Russia's World War II effort, most of them were shipped to Siberia. Those who did serve in the Russian army became displaced persons and, together with others who had managed to escape the deportation, were crowded into D.P. camps in western Germany. Since they are Orientals, their migration to the United States was restricted until the immigration laws were changed and they could come in under Church World Service auspices in 1951.

**Protestants Plan Three-Year 'Education' on Bingo**

Paul W. Rishell, director of the department of Christian social relations of the Protestant council of the city of New York, told a legislative seminar recently sponsored by the New York state council of churches that he considered the reasons for legalizing bingo which Gov. Averell Harriman gave the Protestant delegation that called on him a few weeks ago "not much of an argument." [See The Christian Century for Feb. 16, p. 195.] Then he outlined the three-year educational campaign which Protestant leaders are planning on the subject. "If we do the right kind of job, maybe 51 per cent of the people of the state will not want bingo," he said. The original pro-bingo bill introduced in the legislature by Democrats provided for a statewide referendum and, since that would take three years, proposed also a "speedup" measure which would remove the penalty on nonprofit organizations wishing to sponsor bingo games. Republican leaders (their party controls the legislature) have opposed the speedup plan.


Books to Make Your Home More *Christian*




**Your Home Can Be Christian**
**Donald M. Maynard**

This is a book about *your* children—and how you can help them to live happily and grow up feeling secure in a home where family life is grounded in Christian faith. Deals realistically with the everyday problems parents face as they try to create the atmosphere of love, understanding, and mutual respect essential to the wise guidance of boys and girls. **$2**

**Guideposts to Creative Family Worship**
**Edward W. and Anna Laura Gebhard**

"How to make religion interesting to children, how painlessly to inculcate moral precepts, how to utilize music and hobbies enjoyably toward spiritual ends, how best to use family and personal prayer and the Bible."—*Syracuse Post Standard.*

"Exceptionally fine."—*International Journal.* **$2.50**

**Holidays and Holy Days at Home**
**Anna Laura Gebhard**

In lively fashion, Mrs. Gebhard tells how the family can get the most meaning and most enjoyment from holidays and holy days. She gives a brief history of most of the special days, outlines projects the family can do together, and suggests that many special days can be enriched if friends or strangers are brought into the family circle. PAPER, **65c**

**Father, We Thank Thee**
**William A. Clough**

The graces and prayers in this little book are the result of the Clough family's search for a means of expressing gratitude to God—a pattern of thanksgiving and devotion which every member of the family could contribute to. For *every* family seeking to voice its thankfulness in prayer and worship. **$1.25**

**To Meet the Day**
**Virginia Church and Francis C. Ellis**

118 sparkling devotional readings for teen-age youth.

"Planned and written with young people in mind. However, the whole family will profit by reading these timeless messages of challenge and inspiration, written in a style that makes reading them a pleasure. We like the book."—*Worcester Telegram.* **$1.75**

**A Book of Prayers for Young People**
**Richard K. Morton**

121 prayers arranged in eight groups.

"Gently suggests to the reader a high vision of Christian life; quietly paints a picture of a beautifully wholesome God and a serving Christ; and effectively points to the Book of Books for the ultimate message."—*Michigan Christian Advocate.* **$1.50**

**Two Minutes with God**
**Paul J. Hoh and Philip R. Hoh**

165 meditations suited to a family with growing children—written by a father with the assistance of his 12-year-old son.

"For a child's book of devotions, I consider it a classic. It is truly devotional in spirit and content."—*Bishop Costen J. Harrell.* **$1.75**

***At All Bookstores*** ABINGDON PRESS

# A Call to Faith

## by Rachel Henderlite

The world is tired of words. We want a faith by which to live, not a set of slogans. Here is a book that sets forth the faith of the church simply and intelligibly, beginning with the basic affirmation, "I believe in God," and informally exploring its fuller meaning in Jesus Christ, His Son; the Bible, His Word; man, His creature; and the church, His instrument. It is a call to twentieth-century church members to find meaning of their own in the creeds the church has passed on to them.

$3.00

at your bookstore

John Knox Press

Richmond 9, Virginia

*188 Years of Service*

*Too Good To Be Cheap*

There are some things so cheap, a good man cannot afford to buy them. Money is spent for that which is not bread, and labor is expended for that which fails to satisfy. No matter how small the investment, it turns out to be a total loss. A good buy is one that does not spell good-bye to the seller. Presbyterian Ministers' Fund claims that it gives greater value for the money invested than any other company. That such a claim has been proven may be seen in the number of men and women whose lot has been made easier by the Fund's ministry. Undesirability can become a heavy liability in an insurance contract. Avoid regret by writing to:

PRESBYTERIAN MINISTERS' FUND

Rittenhouse Square, Philadelphia 3, Pa.

— • —

1717 — Two Hundred Thirty-eight Years — 1955


but have introduced a bill of their own which would provide for a constitutional amendment to authorize bingo on a local-option basis. Bingo has never been legal in New York state, but until a scandal broke out in the Brooklyn police department last fall, law-enforcement officers were inclined to ignore games conducted ostensibly for charity. [See The Christian Century for Jan. 26, p. 125.]

**Rabbis Take Stand Against Bingo**

Meeting late in January, the New York board of rabbis went on record as opposed to legalization of bingo. Its members admonished congregations in all three branches of Judaism that raising funds through bingo games, even for worthy causes, "is not in consonance with the high standards of morality and dignity which the synagogue sets for the general community." Meanwhile, since the crackdown on bingo games late last year, Roman Catholic parishes which depended on receipts from such games for much of their financial support are struggling to raise money in other ways. The *New York Times* reports that St. Camillus Church in Queens had a "no-bingo collection" day recently. Parishioners at all masses were handed envelopes the front of which was printed to resemble a bingo card. An announcement read: "We regret that this is necessary because the politicians have closed down our bingo games. Inasmuch as 80 per cent of the cost of running our parish school was defrayed by receipts of the weekly bingo game, we ask everyone to be generous so we will be able to meet the bills for running the school."

**And So Forth**

Addressing Fordham University's recent conference of missionary specialists here, Edward L. Murphy, Roman Catholic mission leader, urged his church to train and use lay missionaries. He asked particularly for laymen trained in social action and technical skills. The Roman Catholic Church has long restricted foreign mission work to priests, brothers and nuns. Fr. Murphy said the church's mission program needs revision because of the "liberalistic and communistic philosophies which are eyeing underdeveloped areas."

Prof. Reinhold Niebuhr has been awarded his 13th honorary D.D. degree—by the University of Manchester, England.

At its annual congregational meeting in January, Broadway Tabernacle Church voted to change its name to Broadway Congregational Church, in order to eliminate confusion and positively identify its denominational affiliation. The church was known as the Broadway Tabernacle Society when it was founded in 1840.

EVERETT C. PARKER.

---

**Czech Churches Establish Ecumenical Council**

An Ecumenical Council of Czech Churches was formed in Prague in November, according to Ecumenical Press Service. Representatives said that by this action the member churches "prove their good will and their intention to fulfill the obligations which arose out of the resolutions of the Evanston [World Council of Churches] assembly."

# Oregon Churches Speak on 'Crisis'

**At Annual Convocation, Council Urges Re-examination of China Policy, Protection of Civil Rights**

PORTLAND, ORE., Feb. 14.—Oregon's council of churches and council of churchwomen ended their three-day convocation at Eugene Feb. 3 by adopting a message to the state's churches on the responsibility of Christians "in this day of crisis." The message declared that the "age-old diplomacy which rested on the appeal to balance of power," the appeal to force, is bankrupt, and expressed a fear of "final plunge into catastrophe" if trust is misplaced in arms. It suggested the "desirability of establishing the jurisdiction of the United Nations over Formosa until . . . the final solution . . . is possible by plebiscite."

### Would Have China Policy Re-examined

Facing the issue of Red China's membership in the United Nations, the message stated that "now is the time to re-examine our national policy in this issue" and quoted from John Foster Dulles' *War and Peace:* "I have now come to believe that the United Nations will best serve the cause of peace if its assembly is representative of what the world actually is, and not merely representative of the parts which we like. Therefore we should be willing that all nations should be members without attempting to appraise closely those which are 'good' and those which are 'bad.'" The message called on the Oregon council of churches to prepare material for study of world affairs and to set up study groups in local churches "to quicken the Christian conscience and to come to a more perfect judgment concerning proposed solutions to the present crises."

### Says History Proves that Coexistence Is Possible

Featured speakers at the convocation were Bishop Stephen F. Bayne, Jr., of the Episcopal diocese of Olympia, Prof. Harry R. Rudin of Yale University, Charles T. Leber of the Presbyterian, U.S.A., Board of Foreign Missions, and Mrs. James M. Evans of the National Council of Churches' department of United Church Women. Dr. Rudin declared that the kind of reasoning used by U.S. leaders in the near future will decide whether or not the world explodes in violence. He asserted that history proves that coexistence is possible. Mankind always has fooled itself into believing that two mutually exclusive systems must fight it out on an either-or basis, he said, but after generations of inconclusive battle the contenders have realized that they can and must coexist. In regard to collective security, Dr. Rudin said there has never been any: the standing problem of all nations is that their security depends on the insecurity of other powers. The Formosan situation exemplifies this, he pointed out; the U.S. would feel insecure if Red China took over the Asiatic free world bastion, while China feels insecure in the face of a Nationalist stronghold just off its


# *Is Erika really free?*

***Erika fled with her family past the Iron Curtain to Western Germany.***

**Now Erika is free, but at a terrible price. For she and her family are bound by new shackles—the bitter chains of poverty. In their escape from oppression, the family left behind practically all their belongings, and the only livelihood they have ever known. There is little for Erika—inadequate shelter, no warm winter coat, worn-out shoes. Erika doesn't understand all that has happened to her. She only knows how cold it is, how lonely she is without her toys, how bleak her new life is. . . .**

## YOU CAN HELP A CHILD LIVE FOR FREEDOM

ERIKA is but one of thousands of youngsters who escaped Communist slavery only to face the spectre of want in Free Europe. Through the Child Sponsorship Plan of the Save the Children Federation, you can provide one of these little children with supplementary food, warm clothing, shoes, blankets and other necessities and—so important—you can give him the encouragement and security that come from knowing that YOU care.

Make this a belated New Year's resolution—*to help a child* through all the troubles of the coming year—to share with a little boy or girl the blessings you and your family have received. A little loving kindness to a child will never be lost in the sight of God.

The SAVE THE CHILDREN FEDERATION will send you the story—and a picture, too—of the youngster you sponsor. You may correspond with your child and his family, so that your generous material aid becomes part of a larger gift of understanding and friendship.

You can sponsor a child in Western Germany, Austria, Finland, France, Greece, Italy or Korea, as you designate. The cost to you is $120.00 a year, $10.00 a month—little enough to prove to a child that *freedom's way is the heart's way.* Won't you fill out and mail the coupon below, TODAY!

*SCF National Sponsors include*: Faith Baldwin, Mrs. Mark W. Clark, Mrs. Sherwood Eddy, Mrs. Dwight D. Eisenhower, James A. Farley, Herbert Hoover, Norman Rockwell, Rev. Ralph W. Sockman, D.D., Rt. Rev. Henry St. G. Tucker, D.D., Mrs. Earl Warren, Thomas J. Watson, Mrs. Wendell L. Willkie.

**SAVE THE CHILDREN FEDERATION**

Carnegie Endowment International Center, United Nations Plaza, New York 17, N. Y.

• I would like to sponsor a needy child in _____ (Western Germany, France, Austria, Finland, Greece, Italy, or Korea). I will pay $120 for one year (or $10 per month). Enclosed is payment for the full year ☐, the 1st month ☐. Please send me the child's name, address, story and picture.

• I cannot sponsor a child, but I would like to help by enclosing my gift of $_____

Name _____

Address _____

City _____ Zone _____ State _____

Contributions are deductible from income tax. CC-10

**FLYING COLLEGE SUMMER TOURS** SUMMER 1955 6TH SEASON

Operated with the cooperation of foreign universities and governments.

AROUND THE WORLD .....$1,855
AROUND SOUTH AMERICA ..... 1,490
HOLYLAND ..... 1,495
EUROPE (4 Tours) .....$999 to 1,395

Co-Educational—College Credit Optional—For Graduates, Undergraduates and Professional Persons

*For details address:*

PROF. J. S. TARBELL
LAFAYETTE COLLEGE, Easton 1, Pa.

**OBERLIN GRADUATE SCHOOL OF THEOLOGY**

An interdenominational school founded in 1835.

- Provides thorough preparation for Christian Leadership — ministry, missionaries, directors of religious education, teachers
- Qualified Faculty
- Tested Curriculum
- Ample opportunities to serve in churches while attending school
- Adequate facilities
- Apartments for married students

Leonard A. Stidley, Dean
Graduate School of Theology
Oberlin, Ohio

**The Hartford School of Religious Education**

SUMMER SESSION

June 19th-July 2nd, 1955

For Teachers and Directors of Religious Education

Courses for credit

*For further information, write*
WALTER H. CLARK, DEAN
HARTFORD SCHOOL OF RELIGIOUS EDUCATION

THE HARTFORD SEMINARY FOUNDATION
55 Elizabeth Street Hartford 5, Conn.

The University of Chicago Federated Theological Schools

present a

**WORKSHOP on PASTORAL CARE**

June 13-24, 1955

Directed by
Granger E. Westberg
Assisted by Members of the Theological and Medical Faculties

Write: CHAPLAIN GRANGER E. WESTBERG
University of Chicago Clinics Chicago 37, Illinois

**Churches Need Mature Men**

**Acute shortage of pastors opens door to ministry for men with experience in other fields. Unique Bangor Plan offers many advantages.**

**AGE NO LIMITATION**—wide range of enrollment covers ages 18-45. Campus apartments for married students.

**FINANCES NO BARRIER**—scholarship help available. Many students self-supporting through part-time pastorates.

**EDUCATION NO OBSTACLE**—high school graduates follow Bangor Plan of Study leading to A.B. and B.D. degrees. Men with previous college work take shorter course.

*Write for Catalogue to*
D. W. FENNER, VICE PRESIDENT
BANGOR THEOLOGICAL SEMINARY
BANGOR, MAINE

Founded 1814 • Interdenominational • V. A. Approved
Charter Associate, American Association of Theological Schools

mainland. How secure would we feel, Dr. Rudin asked, if Russian forces were to occupy Ellis island?

### Churchmen Oppose Wiretapping

The convocation forwarded to the Oregon legislature a resolution calling for the outlawry of wiretapping. The state attorney general has ruled that wiretapping is legal under existing Oregon laws, unless it interferes with telephone service. The churchmen's resolution termed wiretapping an "infringement on the right of privacy against unwarranted search" which would open the way for many abuses. In another statement on civil rights the convocation protested "the desire to press the legislative arm of government further into the investigation of thought . . . with its consequent danger to freedom of thought and judicial process." The statement was prompted by a bill now before the Oregon senate which would establish an un-American activities committee in that body. The bill was introduced because of pressure brought to bear by the Daughters of the American Revolution. The committee would be empowered to subpoena witnesses and penalize persons for "contempt." State Sen. Mark Hatfield has characterized the bill as the "latest in a series of investigative hysterias" and urged that politics be taken out of security moves, out of investigations of the public school system and out of attacks on individuals.

### Propose Giving Wide Emergency Powers to Governor

The governor of Oregon would be given extraordinary powers under terms of a bill which has passed the house of representatives with scanty debate and only two dissenting votes. Its dangers and implications may, however, receive closer scrutiny in the senate. The bill would empower the governor to declare a state of emergency and thereupon exercise the tightest sort of control over nearly every phase of civilian existence, even to seizing property and summoning citizens into compulsory service. He could ban public meetings, order the movement of whole populations and, at his pleasure, suspend most of the statutory rights enjoyed by citizens.

### And So Forth

Oregon had 6 divorces for every 9 marriages in 1954. Harold M. Erickson, M.D., state health officer, blames hasty marriages and unsettled world conditions for the increasing divorce rate. Hasty marriages are made possible by the fact that couples can go to Washington, where laws are less stringent, for the ceremony. Multomah county, across the Columbia river from Washington, had 9 divorces for every 10 marriages in 1954.

In December Oregonians spent more money for hard liquor than in any previous month—$6,016,358.

Portland's Urban League has started a study of the city's housing conditions as they affect nonwhites.

Philip S. Hitchcock, director of public relations at Lewis and Clark College here, was re-elected president of the Oregon council of churches. Myron C. Cole, pastor of First Christian Church, succeeds John Pugh of the Y.M.C.A. as president of the Portland council. MARK A. TALNEY.

# W.C.C. Executive Meets in Geneva

**In Its First Session, New Committee Hears Division Reports, Plans for Next Six Years' Work**

GENEVA, SWITZERLAND, Feb. 11.—The new executive of the World Council of Churches held its first semiannual meeting here this week. The opening words of Chairman Franklin Clark Fry and General Secretary W. A. Visser 't Hooft at the first session on Monday were devoted to praise for John R. Mott, honorary president, whose funeral was being held that day in Washington, D.C. A message from J. H. Oldham said in part: "It can be said of Mott, more than of any other person, that had he not lived the ecumenical movement would not have taken the form it did."

On Wednesday an ecumenical memorial service for Dr. Mott was held at the Cathedral of St. Pierre here. Tribute was paid the great lay churchman by the Bishop of Chichester for the World Council; by Henri Johannot for the Y.M.C.A.; by Philippe Maury, French layman who is fourth in succession to Dr. Mott as head of the World's Student Christian Federation, for that organization; and by Charles Ranson for the International Missionary Council.

### *Build Toward 1960*

The executive began laying the foundations for the World Council's work leading up to the 1960 General Assembly, for which invitations have been extended by Australia, Germany, Greece and Japan. An effort will be made to schedule an annual meeting of the 90-member Central Committee in each of these countries that is not chosen as a site for the 1960 gathering. The first meeting of the new Central Committee will be held in Davos, Switzerland, Aug. 2-9. There, in addition to discussing the ongoing work of the council, committee members will consider as a main theme "the nature of our unity in the W.C.C., and its effect on the relationships of the churches to each other and to the world."

The division of interchurch aid and service to refugees reported on plans to help the churches in Kenya rehabilitate former members of the Mau Mau. The executive approved an appeal to be made to the world's churches for funds and for trained social workers to set up an emergency program in Kenya in cooperation with government agencies. It will supplement efforts of the British churches, which are launching a campaign to raise £50,000 annually for the next two years. The Kenya program calls for training special workers to live with the Mau Mau and help them re-establish themselves in normal ways of living.

### *New Orthodox Contact*

A new step forward in cooperation between the Orthodox churches and the World Council was announced at the meeting. James Koukouzis, newly consecrated bishop of Malta, has been designated as representative to the W.C.C. of the Ecumenical Patriarchate of Constantinople. He


## INVITATION TO COLLEGE TEACHERS

***In Fields other than Religion***

**to participate in a series of 1955 summer seminars on**

## CHRISTIAN FOUNDATIONS FOR TEACHING

The institutions named below in cooperation with the Danforth Foundation are sponsoring a series of summer seminars. Each institution has been given twenty-five scholarships covering tuition-fees-board-lodging which will be awarded upon application *to the Director of the Summer Seminar at the institution selected for attendance.*

***For Teachers in All Disciplines (except religion):***

**GARRETT BIBLICAL INSTITUTE**
***Evanston, Illinois — July 25-August 26***

*Director of Seminar:* Dr. William F. Case, Garrett
*Lecturers:* Dr. Douglas Knight, President, Lawrence College
Dr. Arnold Nash, University of North Carolina
Dr. William Kirkland, Garrett; and others

**UNION THEOLOGICAL SEMINARY**
***New York City — July 5-22***

*Director of Seminar:* Dr. Frank W. Herriott, Union
*Lecturers:* Dr. Robert L. Calhoun, Yale Divinity School
Dr. Seymour Smith, Yale Divinity School

**UNIVERSITY OF SOUTHERN CALIFORNIA**
***Los Angeles — June 20-July 15***

*Director of Seminar:* Dr. Franklyn Josselyn, U. S. C.
*Lecturers:* Dr. Edward T. Ramsdell, Garrett
Dr. Paul Irwin, U. S. C.

***For Teachers of Science:***

**PENNSYLVANIA STATE UNIVERSITY**
***State College — July 10-23***

*Director of Seminar:* Dr. W. Conrad Fernelius, Penn. State
*Lecturers:* Dr. William Pollard, Institute of Atomic Research
Dean Harold K. Schilling, Penn. State

***For Teachers of Social Science:***

**BOSTON UNIVERSITY SCHOOL OF THEOLOGY**
***Boston — June 20-July 9***

*Director of Seminar:* Dr. Paul Deats, Boston University
*Lecturers:* Dr. Kenneth Benne, Boston University
One other lecturer to be chosen

***For Teachers in Philosophy:***

**DENISON UNIVERSITY**
***Granville, Ohio — June 17-30***

*Directors of Seminar:* Dr. J. Edward Dirks, Lake Forest College (Write him for admission)
Dr. Harold Titus, Denison University
*Lecturers:* Drs. Julian Hartt, Charles Hartshorne, J. V. Langmead Casserley, Paul L. Holmer, John E. Smith, Huston Smith, and others

***For "Teams" (2 to 5 members) of Faculty from Colleges in Southwestern United States***

**SOUTHERN METHODIST UNIVERSITY**
***Dallas, Texas — June 27-July 16***

*Director of Seminar:* Dr. Herndon Wagers, Perkins School of Theology, S.M.U.
*Lecturers:* Dr. Albert Outler, Perkins School of Theology, S.M.U.
Dean Merrimon Cuninggim, Perkins School of Theology, S.M.U.

*"The Lord is my shepherd, I shall not want . . ."*

*"The fear of the Lord is the beginning of wisdom . . ."*

*Now Ready*

VOLUME 4

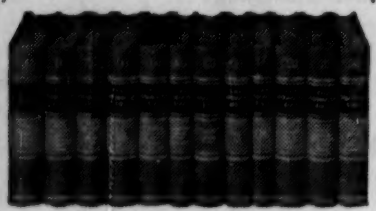
Psalms Proverbs

968 Pages ..... $8.75

THE INTERPRETER'S BIBLE

*Christendom's Most Comprehensive Commentary*

12 VOLUMES



Here, at last, is the long-awaited volume on Psalms and Proverbs—two of the most beloved books of the Bible. The rich aids to preaching, teaching, and study offered in *THE INTERPRETER'S BIBLE* give priceless insights into these two books which have gone so directly to the heart of Christendom.

**Previously Published . . .**

**Volume 1**—General and Old Testament Articles; Genesis, Exodus
**Volume 2**—Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel
**Volume 3**—Kings, Chronicles, Ezra, Nehemiah, Esther, Job
**Volume 7**—New Testament Articles; Matthew, Mark
**Volume 8**—Luke, John
**Volume 9**—Acts, Romans
**Volume 10**—Corinthians, Galatians, Ephesians

EACH VOLUME ..... $8.75

Remaining volumes will be published at half-year intervals.

**MAIL TO YOUR BOOKSELLER**

Please send me the free illustrated prospectus on
THE INTERPRETER'S BIBLE
*published by Abingdon Press*

Name _____

Address _____

City _____ Zone _____

State _____

will live in Geneva and maintain close liaison with all phases of the council's work. Koukouzis is no stranger to American churchmen, having been for many years dean of the Greek Orthodox Cathedral in Boston.

The executive was told that the new divisional structure of the World Council will not be fully operative until summer. The new department of information, under the direction of John Garrett of Australia, has overhauled the publicity side of the work of all departments and is stepping up the supply of information available in the form of visual aids. It will attempt, with the help of national councils and of church leaders, to provide local clergy and lay leaders with materials to enable them to build ecumenical content into their pastoral work and daily living.

Approval was given the division of studies, headed by Robert S. Bilheimer, to conduct a series of regional meetings in Brazil, India and Europe. Major endeavors of this division will be a doctrinal study of Christ and the church, a project (in cooperation with the division of interchurch aid) on Christian responsibility in underdeveloped areas, a study of the relations between Christianity and non-Christian religions, and a formulation of the lessons to be drawn from the past and present position of Christianity in China. This division also serves the International Missionary Council. On its staff, besides Bilheimer, are Hans Harms (German Lutheran), Paul Albrecht (U.S. Baptist), and Robert Nelson (U.S. Methodist).

*Ecumenical Action, Interchurch Aid*

Francis H. House, religion director for the British Broadcasting Corp. who in July will begin his work as director of the division of ecumenical action, had his first consultations with Madeleine Barot, Hendrik Kraemer and Philip Potter, who head, respectively, the departments of women's work, Ecumenical Institute and youth work. All these areas are now covered by the new division of ecumenical action.

Director Robert S. Mackie of the division of interchurch aid and service to refugees reported that in June the division will hold an annual consultation to chart a worldwide strategy of aid for 1955-56. In August Leslie Cooke, secretary of the Congregational Union of Great Britain and Ireland, will succeed Mackie as director.

*Report on South Africa*

Samuel McCrea Cavert and Norman Goodall gave a detailed report on the conference with English- and Afrikaans-speaking and Bantu church leaders that they attended in Johannesburg in December. Cavert termed the meeting a "possible turning point" in relations between the South African churches and in the interracial situation there. He said that while the World Council must bear a "prophetic witness" against all forms of racial segregation, that witness must be one which seeks to help the churches find practical strategies for taking the "next step" in the right direction. The executive committee directed the division of studies to make the relation of the church to racial problems a subject for continuous concern and to provide the necessary staff time to supply the churches with information and guidance.

The executive heard reports from the Commission of the Churches on International Affairs and asked its officers to continue the work of mediation at the United Nations, urging patience and restraint upon member governments, cautioning against the risks of unilateral action, urging use of available machinery for arbitration, and developing the United Nations peace observation committee. In regard to the present tensions in Europe over the Paris agreements, the executive stressed the role of churchmen in keeping conversations open between East and West, between Europe and America, between exponents and opponents of German rearmament. Plans were laid for a major conference to be called for 1956 by the C.C.I.A. and the division of studies to deal with the reports of the Evanston assembly's Sections III and IV.

*'What About Evanston?'*

The general secretariat reported that the question it hears more often than any other is, "What has been the general reaction to Evanston?" Dr. Visser 't Hooft told the executive committee that a survey of the written and verbal comment he has received shows such varied reactions that he wonders whether the observers could have attended the same assembly. While many critical reactions were registered, Dr. Visser 't Hooft reported that he has found not one region or confession from which the comments were mainly negative. "It appears that an enormous reservoir of active good will has been built up by the Evanston assembly," he said. "The question now is how far the reality of Evanston and the materials prepared for and coming out of it are going to get down into the real, the normal, the daily life of the churches."

Here for the meeting were three of the six presidents—John Baillie of Scotland, S. U. Barbieri of Brazil and Otto Dibelius of Germany; the remaining honorary president—G. K. A. Bell of England; the two chairmen—Franklin Clark Fry of the United States and Ernest A. Payne of England; and nine of the 12 general members—J. L. Hromadka of Czechoslovakia, Kathleen Bliss of England, Martin Niemöller of Germany, Peter Dagadu of the Gold Coast, Bishop James of Philadelphia, Archbishop Yngve Brilioth of Sweden, and Eugene C. Blake, G. Bromley Oxnam and Liston Pope of the U.S.

ROBERT B. TILLMAN.

---

### Y.W. Announces Goals For Foreign Work

The American Y.W.C.A.'s foreign division will concentrate its work during 1955 in Asia, Africa and South America, rather than in Europe. Goals are an increase in the number of indigenous leaders taking over staff responsibilities, physical expansion of units abroad through native and American support, and decentralization of programs to rural areas.

### Offer Hymnal for Use In Institutions

A new hymnal, with selections keyed especially to the needs of people confined in general and mental hospitals, penal centers, homes for the aged and similar institutions, has been prepared by a committee on pastoral care and by music experts. Titled *The Fellowship Hymnal*, it was published on Feb. 4 by the National Council of Churches.

# Anglican Group Studies M.R.A.

**Finds Cause for Concern in Failure to Face Social Problems Squarely—Solicit Aid for Kikuyu**

LONDON, Feb. 10.—Strong criticism of the Moral Re-Armament movement is found in the report of the group appointed two years ago by the Anglican Church Assembly's social and industrial council to study the structure, philosophy and aims of the movement and to investigate its claims and theology. Members of the group agree that there is in M.R.A. an "intoxicating spirit of hope, a vigor and enthusiasm that the church all too often lacks." But, they say, the movement fails to take politics seriously; it emphasizes "unselfishness" and "love" as personal qualities and lays no stress on "justice" as a social quality. To omit serious regard for justice, which stands between love and the good social order, is, the Anglican group believes, to be theologically in error and politically irresponsible. The report continues: "To assume, as M.R.A. apparently does, that 'new men' automatically lead to a solution of the world's problems fails to diagnose the nature of many of the world's social problems, [which] are not directly due to purely personal immorality and are therefore not cured by purely personal morality. . . . Evil resides in human history in more subtle ways than M.R.A. has discovered."

### Other Churchmen Come to Support of M.R.A.

Two members of the social and industrial council's group refused to sign the report on the ground that its publication would "cause harm and distress" to M.R.A. Soon after publication of the report the movement itself organized a great meeting at Central hall, Westminster, at which churchmen, politicians and public men from various parts of the world were present to testify in its behalf. Churchmen who came from afar to the meeting were Bishops Arvid Runestam and Bengt Jonzon of Sweden; Dean Paul Brodersen of Copenhagen, representing the primate of the Church of Denmark; Bishop Heinrich Rendtorff of Kiel, Germany; George West, formerly bishop of Rangoon; and George Daneel, senior chaplain of the South African forces in World War II. Among others who participated were William Nkomo, founder of the African Congress' youth league, and two members of Parliament—H. W. Kerr and J. McGovern. Bishop Runestam called M.R.A. a "pioneer within the church" which has made theological theories practical and brought them closer to life, and has helped develop a "deeper, bolder Christianity."

### British, German Churchmen Exchange Visits

The regular liaison between the churches of Great Britain and Germany is being maintained. This week the Bishop of Sheffield led a party of British churchmen to meet a group convened at Mühlheim on the Ruhr by Pres. Wilm of the North Rhine-Westphalian Church. In the British group were H. M. Waddams, R. M. Goodchild, Frank de Yonge, Janet Lacey and this correspondent. At the end of this month a group of German theologians are to attend a British-German theological conference in London, at which the authority of the Bible is to be discussed. Among those who will come are Prof. H. H. Wolf of Heidelberg, director-designate of the World Council of Churches' Ecumenical Institute; Prof. Brunner of Heidelberg; and Prof. Kinder of Munster.

### Seek Aid for Rehabilitation Of Kikuyu

The British Council of Churches' interchurch aid department is launching an appeal for $150,000 to assist the Christian Council of Kenya to rehabilitate former Mau Maus and to establish five community centers in Nairobi. The British churches are disturbed because the investigation of the 70,000 Kikuyu still in detention camps is proceeding so slowly. Many of those held are known to be faithful Christians. The council will also ask for volunteers to serve in Kenya. All British missions in Africa are short of trained staff. Knowing Africa as they do, the British churches are strongly critical of the wide executive powers that have been conferred on the civil administration in Kenya. The present emergency is being used to deny certain freedoms to the individual, and there have been instances of pressure, both physical and mental, brought to bear on prisoners to obtain confessions of guilt.

### Anglican Church in Wales Invests in Building

The Anglican church in Wales, a nonstate body, has long been concerned over the poor stipends paid its clergy, a circumstance that leads to a steady drift of ministers across the border to England. Through its legal holding body, the church has now effected a dramatic property deal which it hopes will enable it to bring its annual clerical stipend up to a minimum of $1,500, plus manse. For $7 million, it has bought Bush House, the huge office block established in the heart of London many years ago by an American group. To raise the purchase price the church scraped together most of its available assets and borrowed a large sum on mortgage. It hopes to realize about $1 million annually on the investment—an increase of $120,000 over its previous income.

### And So Forth

The congregation of the University Church of St. Mary the Virgin at Oxford (of which R. S. Lee is rector) is seeking $60,000 to repair the stonework of the church's famous Virgin porch. It hopes to obtain gifts from outside donors.

The Archbishop of York, Cyril Garbett, celebrated his 80th birthday Feb. 6 by preaching in three village churches and publishing a new book.

The controversy over the B.B.C. talks on "Morals without Religion" by Margaret Knight revealed that those who profess the generally accepted tenets of the Christian faith in this country are unaware of the "other world" of scientific humanism and are shocked when they hear its principles expounded. [See The Christian Century for Feb. 2, p. 131.—ED.]

CECIL NORTHCOTT.

*"An intense human document, deeply emotional and profoundly moving."**

**September Monkey**

**By INDUK PAHK**

"The life story of a woman who felt the impact of Christianity and American missions on modern Korea, who was molded by it and eventually exemplified it."—**New York Times Book Review* $3.00

*at your bookseller*

HARPER & BROTHERS, New York 16, N. Y.

FOLDING CHAIRS
IN Steel OR Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 54 SCRANTON 2, PA.

GOWNS PULPIT CHOIR
Satisfaction in Every Stitch since 1912

SUPERIOR WORKMANSHIP
QUALITY FABRICS
LASTING BEAUTY
*Write for catalog D51*
BENTLEY & SIMON
7 WEST 36 ST • NEW YORK 18, N. Y.

PEWS, PULPIT & CHANCEL *Furniture*
• • EARLY DELIVERY • •
WRITE FOR CATALOGUE
J. P. REDINGTON & CO.
DEPT. 12 SCRANTON 2, PA.

APPLICANTS NEEDED FOR
CAREERS IN RELIGIOUS JOURNALISM
by Prof. Roland E. Wolseley
A book that pinpoints all opportunities, outlines training, tells how to get the job.
$2.50 at your bookstore or
ASSOCIATION PRESS
291 Broadway, N. Y. C. 7

GOWNS
· Pulpit and Choir ·
Headquarters for
RELIGIOUS SUPPLIES
VESTMENTS · HANGINGS
STOLES · EMBROIDERIES
Communion Sets · Altar Appointments · Altar Brass Goods
National CHURCH GOODS SUPPLY COMPANY

"MARCHING ON"
the VBS course that has EVERYTHING!

SOLID BIBLE CONTENT Based squarely on the Bible, these lessons give the teacher many opportunities to present the claims of the Gospel. You may not only expect – but also anticipate – the Holy Spirit to turn your pupils to Christ.

COLORFUL WORKBOOKS Beautifully colored and illustrated workbooks give this course popular pupil-appeal.

PLENTY OF VISUAL AIDS You don't have to look for visual aids. Some are built directly into the lessons; others are recommended as supplements. All have practical, personal appeal.

MEANINGFUL HANDWORK Each handwork project is carefully worked out to tie in with the lessons. Materials of plaster, felt, etc., give projects lasting appeal to pupils.

COMPLETE TEACHING HELPS Teachers' books give comprehensive treatment of each lesson. All the helps you need are there. No hunting around or looking up extras to fill in.

FREE WRITE TODAY
SCRIPTURE PRESS
434 S. Wabash, Dept. CCS-15
Chicago 5, Ill.

FREE – "Marching On" booklet on how to run a VBS. This helpful book crammed with suggestions on how to make your teaching more effective and your VBS a success. Illustrations, closing demonstration program, etc.

NAME_____
ADDRESS_____
CITY_____ ( ) STATE_____
CHURCH_____
ADDRESS_____
POS: Pastor_____ S.S. Supt._____ Dir. Chr. Ed._____ Sec._____ Other_____

# To Sue Hotel for Banning Negroes

### Miami G.O.P. Plans Legal Action After Dinner Incident—New Governor of Georgia Pledges Segregation

ATLANTA, Feb. 15.—Officers of the Dade county (Miami, Fla.) Republican executive committee are planning to take legal action against the owner of the Urmey hotel because 24 Negro officials of the committee were ordered to leave the dining room where a Lincoln Day dinner was being held. The committee's attorney says he will sue for "between $250,000 and $500,000," charging breach of contract, and that he will check to see whether action can be brought for violation of the civil rights of Negroes. After the Negroes left the dining room about a third of the 450 white guests followed them out, and a scuffle ensued between some of the banquet officials and hotel personnel. Mayor Abe Aronovitz said the hotel's refusal to permit the Negroes to attend the dinner was "disgraceful." "I hope the nation will realize that [the owner's] attitude is not that of most Miamians," he told the press.

#### Georgia's New Governor Pledges Retention of Segregation

With his hand resting on the Bible, opened at the book of Romans, Marvin Griffin, Bainbridge newspaper editor, took the oath of office Jan. 11 as Georgia's 72nd governor. He expressed his desire to "depend on faith" as set forth in Romans and renewed his pledge to keep Georgia's schools segregated. His oath of office included a promise to defend the state and national constitutions, and a statement that he is not a Communist. Thousands of Georgians braved the bitterly cold wind to watch the inauguration ceremony on the capitol lawn. A mammoth parade, one of the biggest ever staged here, followed.

#### Congregation Provides House Fund for Sexton

For over 20 years Howard Wise, Negro sexton at Haygood Memorial Methodist Church here, has known all that was going on around his church. But he didn't know what was coming up one Wednesday night recently. All day he had wondered what the fuss was about. That night, after a speech of appreciation for his long service by Pastor Harvey C. Holland, the congregation presented him with a check for $3,000 to buy a house. The church people had heard that the Howard family, which includes eight children, was having to move, and within less than a week raised the "love gift" in appreciation of their sexton.

#### Protestant Radio, TV Center Opened

At the open house held in connection with dedication of the new $400,000 Protestant Radio and Television Center here, thousands of visitors viewed the facilities for radio production, duplication and distribution, and heard samples of programs. [See The Christian Century for Feb. 9, p. 165.] It is believed that the gospel will go out to more people from the Martha and Arthur Moore studio than from any other place in the world. Religious radio programs recorded there are broadcast over hundreds of stations in this country and abroad; some of them are sent out over the worldwide network of the Armed Forces Radio, and over the Voice of America to countries behind the iron curtain. Five denominations cooperate in the center: Methodist, Presbyterian, U.S. and U.S.A., Protestant Episcopal and United Lutheran. The Southern Baptist Convention's radio and television center, which has been located here since its inception in 1941, is to be moved to Fort Worth, Tex., by action of the convention's executive committee. No date has yet been set for the move. Tentative sale of the center's property to the Jackson Hill Baptist Church has been announced, at a price not to exceed $72,000.

#### Reports Progress in Drive To Improve Comic Books

Addressing a meeting of the Atlantic Coast Independent Distributors Association here recently, Charles F. Murphy, code administrator of the Comics Magazine Association of America, revealed that in the first two weeks the new Comic Book code adopted Oct. 26 was in operation his office "made lots of changes." So far about 6,000 drawings and 130 stories have been rejected, he said. "I feel that we have cleaned up about 70 per cent of the material," Murphy stated. "It is not something that can be done overnight." The end result of his office's efforts, he said, would be public acceptance of its "seal of approval." He pleaded for the cooperation of the distributors. "If we all pitch in together . . . all this furor about comic books will die down because something is being done," he concluded.

#### Atlanta Christian Council Sets Up Social Service Clearinghouse

Through the Atlanta Christian Council the city's Protestant ministers have set up a social service department, with Lamar Clements, a young Baptist minister, at its head. The new department will serve as a clearinghouse through which ministers can check on people who come to them for aid and better serve the needy. In his inaugural address as the council's new president, Rembert Sisson, pastor of Druid Hills Methodist Church, urged that the council provide a chaplain to work in the city's Grady hospital. He said that the "daily routine of tragedy, suffering, death and sorrow" at the hospital is at the moment the greatest unmet challenge facing the council.

#### Anti-Segregation Views Lose Pastor His Pulpit

Because he had expressed himself as strongly in favor of the U.S. Supreme Court ruling against segregation in public schools, Henry A. Buchanan, 32, was requested by his deacons to resign the pastorate of Shellman Baptist Church. His wife, a teacher in the Shellman schools, who shares her husband's views, was requested to resign her membership in the church. In his resignation statement Buchanan told the congregation: "You should withdraw from the Southern Baptist Convention, call yourselves a community club

instead of a church, and elect a president instead of a pastor." Most of the 105 members present left the church while he was speaking.

**Southern Baptist News**

Searcy S. Garrison, pastor of Bull Street Baptist Church, Savannah, has succeeded James W. Merritt as executive secretary of the Georgia Baptist convention. The convention has approved a plan calling for provision through the cooperative program of $5,562,969 for capital expenditures at the six Baptist colleges in the state. . . . Working in cooperation with the local P.-T.A. council, Atlanta's Baptists have succeeded in getting steps taken to correct conditions in the public parks. Lighting will be augmented, modernized and operated all night instead of only until midnight as at present; fines will be levied on persons caught damaging street lights; and nighttime police patrols will be larger. . . . The Southern Baptist Home Mission Board, which has its headquarters here, has voted to increase its church loan fund from $3,200,000 to $10 million and to raise an additional $1 million to buy sites for new churches.

**And So Forth**

The Atlanta Presbyterian officers' association has presented $8,500 checks to three newly organized Atlanta-area churches and to the Presbyterian, U.S., Board of Church Extension. P. D. Miller, pastor of Atlanta's Druid Hills Presbyterian Church, has been called to become executive secretary of that board. The post has been vacant since last July, when Vernon S. Broyles resigned to return to his former pastorate at North Avenue Presbyterian Church here.

Agnes Scott College (Methodist) at Decatur recently received a legacy of $150,000 from Mary Frances Sweet, who had been college physician for 29 years. The gift was the second of substantial size from a faculty member within a short time. Elizabeth Fuller Jackson, associate professor of history, left the college $80,000 on her death in 1952.

Druid Hills Methodist Church here is soon to move to a new building on Ponce de Leon avenue. Its building has been sold to the Salvation Army, whose building in turn has been sold to Atlanta's Union Mission.

JAMES P. WESBERRY.

## The Church Roll

An international team of Protestant women left Feb. 18 for a two-month tour aimed at creating greater unity of fellowship and prayer among Christian women. On the team are Mrs. James D. Wyker, president of the National Council of Churches' department of United Church Women, which is sponsoring the tour; Josefina Phodaca of the Philippines; Felicia Sunderlal of India; and Mrs. David D. Baker, editor of the *Church Woman*.

Fred G. Douglas, pastor of Old St. Andrew's United Church, Winnipeg, was named Manitoba's 1954 "Citizen of the Year" by the editors and readers of the *Winnipeg Tribune*. Since he came to the downtown parish in 1947, the Canadian minister has enlisted police cooperation in establishing a boys' club and has initiated a church "senior citizens" program whereby cottages are provided at minimum rental for old-age pensioners.

H. H. Savage, pastor of First Baptist Church, Pontiac, Mich., and president of the National Association of Evangelicals, is on a three-month missionary tour of South America.

Emanuel M. Fashade, professional photographer who organized the United Christian Youth Movement in Nigeria, arrived early in February to do graduate work in audiovisual aids and mass communications at Indiana University on a scholarship awarded by RAVEMCCO, the radio, visual education and mass communications committee of the National Council of Churches Division of Foreign Missions.


JOSEPH BROOKSHIRE

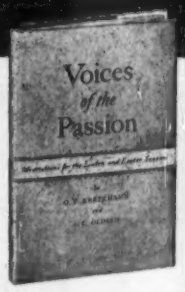
Approved Methodist Evangelist
CONDUCTOR OF
UNITED CHURCH CRUSADES

Talented Consecrated Team
Advance Preparation Program
Community Wide Canvass
Public • Visitation Evangelism
Youth • Children Emphasis

*Attend When in Your Vicinity!*

FOR COMPLETE INFORMATION
BOX 431 • LEXINGTON, KENTUCKY

Inspiring Lenten Meditations
. . . for devotional reading . . . for program use




$2.00

Voices *of the* Passion by O. P. KRETZMANN and A. C. OLDSEN

Speaking from the Scriptures and Passion Story traditions, Peter, Judas, Caiaphas and other witnesses of the Crucifixion bring a simple, heart-searching message in nine of these sixteen Lenten meditations. Twentieth century audiences are brought to the Holy Land to see for themselves the destroying power of sin and the glory of forgiveness.

These meditations, with the final chapters on the Seven Last Words of Christ, are especially adaptable for Lenten program use by the young people or women's groups and provide inspirational reading for pastor and layman alike.

Augsburg Publishing House • Dept. CC, MINNEAPOLIS 15, MINNESOTA

LET US PAY THE MEDICAL BILLS FOR YOUR CAMPERS

SPONSORS OF CAMPS AND CONFERENCES

Adequate Coverage
Prompt Courteous Service
Designed For Your Group

Provided by a legal reserve nonassessable life insurance company.

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
230 E. BERRY STREET FORT WAYNE 2, INDIANA

We don't want to sell you The Christian Century. We want you to sell yourself. That's why we offer an Acquaintance Subscription of 13 weeks for $1. Fill out the coupon, attach your dollar, and mail.

Name.....

Street.....

City.....( ), State.....
(zone)

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

# To Help Make the Church More Effective in Our Town, Our Nation, Our World

## THE ONE CHURCH in the Light of the New Testament

*Clarence Tucker Craig*

An examination of the specific denominational positions which are seen as barriers to Christian unity.

With frankness and yet with appreciation and understanding of these differences, the book explores questions of organization, communion, baptism, and doctrine that have split the church which Christ established. It points the way to the resolution of these issues—and to a strong, united Christendom—through a study of the faith and practice of the early church as revealed in the New Testament records. $2

## A PROTESTANT MANIFESTO

*Winfred E. Garrison*

"No one could read Dr. Garrison's book without gaining a clearer recognition that Protestantism is a positive, affirmative religious movement—a movement with a decisive message for today's deeply fermenting world."—*Christian Science Monitor.*

"Seeks both to define the Protestant faith and to show its message and meaning in the world we live in."—*Pastor's Journal.*

"The work of a scholar who knows how to say what he wants to say with entire clarity and a logical progression of ideas."—*Christian Century.* $2.75

## THE FAITH BY WHICH THE CHURCH LIVES

*Georgia Harkness*

"She reveals to us with uncommon candor, with transparent clarity, with vibrant persuasion the heart of her own assurance—the authority of Christian belief, the centrality and meaning of Christ, the function of the Church, the reality of God."—HENRY P. VAN DUSEN in *Religion in Life.*

"Particularly notable for their timeliness are the sections that deal with democracy in its political and religious relationships."—*Advance.*

"She writes with keen appreciation of present-day problems."—*United Presbyterian.* $1.50

*For laymen particularly!*

## THE CHURCH WE LOVE

*Wilbur La Roe, Jr.*

"A book of great significance to our lay movement, one that will touch the hearts and inspire the service of laymen everywhere. It is a book filled with practical wisdom born of rich experience in the life of the church, a testimony from a modern-day disciple, calling men to deeper faith and worship, to ministry in their own churches and communities, to concern for youth, and to active interest in the church's world mission."—*United Church Men.* $1.25

## CHRISTIAN TEACHING IN THE CHURCHES

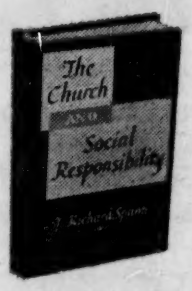
*John Q. Schisler*

At the heart of Dr. Schisler's study is the conviction that Christian teaching is the church at work and that no area of the church's work can be separated from it. It is to clarify the whole range of this vital field that he has written this book. He offers every Christian educator a deeper understanding of his responsibilities, usable methods of approach, and the inspiration to "teach the good way."

"Truly educative in its inclusive range of the subject and its clarity and directness of presentation."—ERWIN L. SHAVER, *Director, Weekday Religious Education, National Council of Churches.* $2.50

## THE CHURCH AND SOCIAL RESPONSIBILITY

*Edited by J. Richard Spann*




To challenge the thinking of the church on great social problems, fifteen authorities in their various fields offer concrete, well-rounded discussions of the social responsibilities of the church in the light of the Christian gospel.

**The Writers:** Eddy Asirvatham, Roland H. Bainton, Oren H. Baker, L. Harold DeWolf, Robert E. Fitch, Cameron P. Hall, Joseph Haroutunian, Joseph Hedley, Donald M. Maynard, Walter G. Muelder, Donald T. Rowlingson, S. Paul Schilling, Walter W. Sikes, Anson P. Stokes, and W. W. Van Kirk. $2.75

## THE CHURCH IN COMMUNITY ACTION

*Harvey Seifert*

A workable, overall plan for making the Christian faith a vital force in social, economic, and political life.

"A practical book, in the best sense. It tells *how*—step by step—the church and her ministry can participate in community betterment. Moreover, it is a pioneer book . . . on techniques of community action available to the local congregation."—*Monday Morning.*

"One of the most useful books on social action that we have seen."—*Westminster Bookman.*

"One of the great books in its field. Too high praise cannot be given it."—*Review and Expositor.* $2.75

*At All Bookstores*

**ABINGDON PRESS**